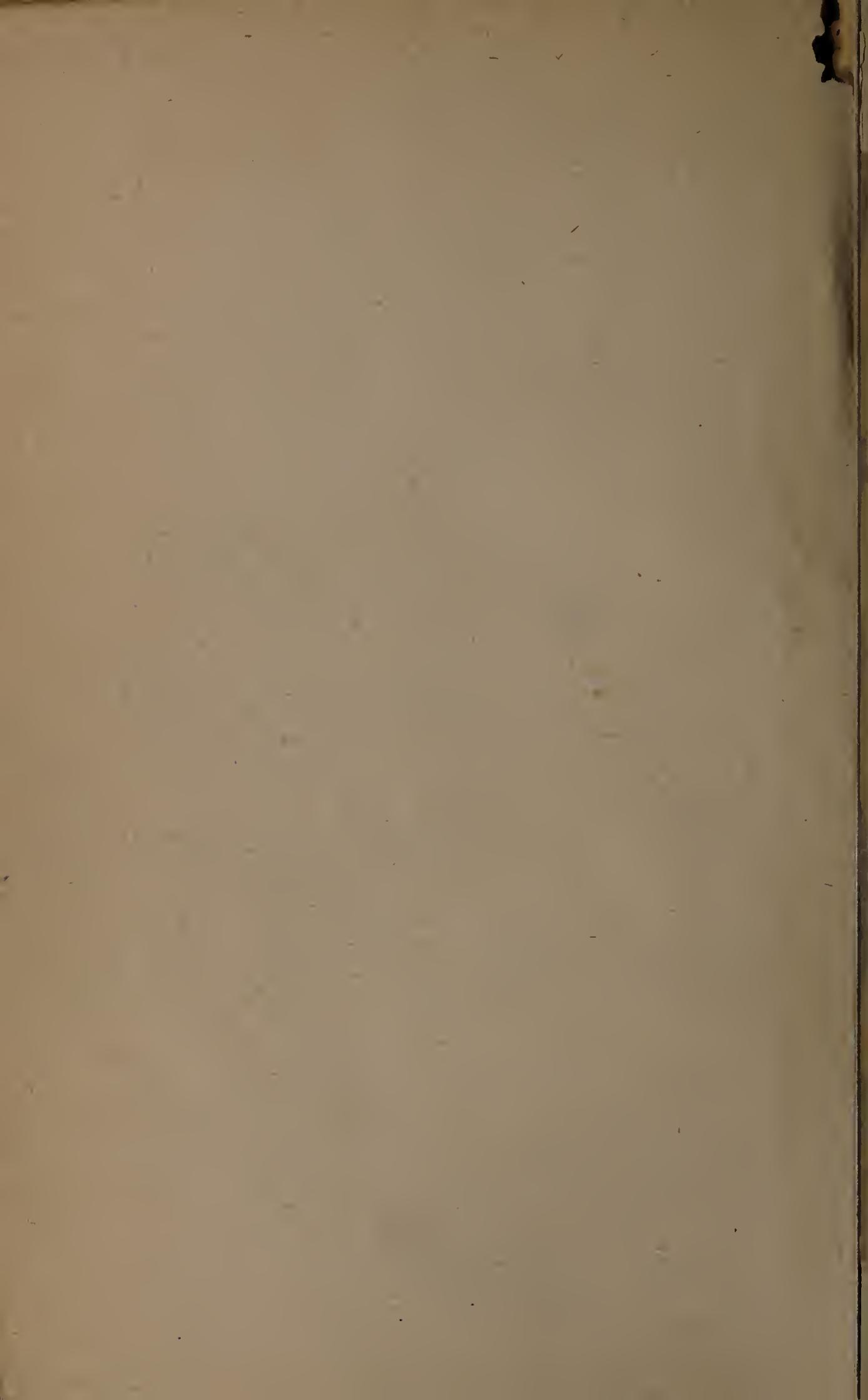


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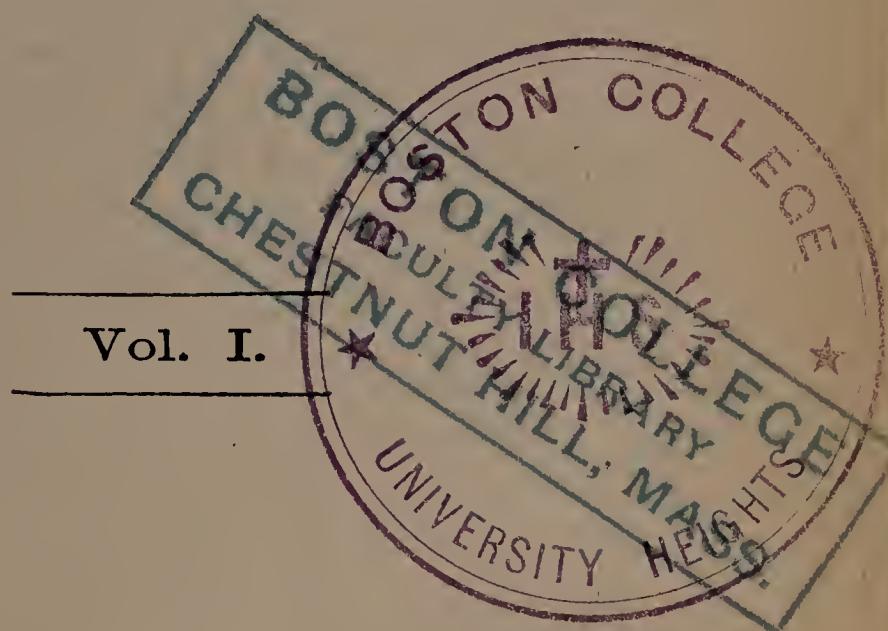


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MEMOIRS OF A SERAPH

From the French of

*M. L'ABBÉ G. CHARDON, Vicar-General of Clermont,
Author of the Memoirs of a Guardian Angel.*



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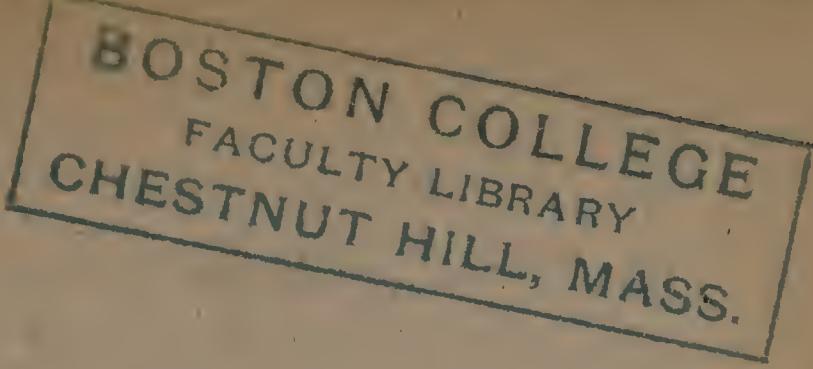
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PREFACE OF THE TRANSLATOR.

A NUMBER of years ago the writer was asked to undertake the translation of the "Memoirs of a Guardian Angel," of the author of the present work. The success which attended the translation showed that M. Chardón had touched responsive chords in the Catholic heart here as he had done elsewhere, for his edifying and instructive book had found many readers of various tongues in Europe. His desire to do good yet further, in the Church in the United States, caused him to send the writer a copy of his new work. The reception of the volumes at once suggested further coöperation in the efforts of the worthy and able Vicar-General of Clermont, and this translation, under great difficulties, has been finally completed, in the ardent hope that devotion to the Angels, our future companions for eternity, may be more a part of our daily life, that we may establish with them "friendships" * destined to last forever, after benefiting, protecting, and elevating us here below.

Again M. Chardon has met the need of the hour. His book is a collection of all that is known, or conjectured, on good grounds, by the wisest and holiest of the great teachers of the church; among them St. Augustin, St. Thomas of Aquin, and Suarez. It is therefore a valuable theological work, and full of Catholic philosophy and metaphysics, in a most natural form and easy to compre-

* St. Leo.

(iii)

hend. Coming as it does at a period when those outside the Church are delving in such matters, often most unwisely, and at the moment our Most Holy Father, Pope Leo XIII has ordered all the priests of the Church to invoke daily, with the people, the intercession of St. Michael the Archangel, and Protector of the Church, Catholics everywhere should look upon the present volumes as of great importance and usefulness. That they are so, the writer is convinced, and he is therefore happy to have been able to give his time and labor to present them in this English version, to the honor of the holy Angels, and for the welfare of our Catholic people.

INDIANAPOLIS, IND., *February 1st, 1887.*

APPROBATION.

LETTER OF MONSEIGNEUR THE BISHOP OF CLERMONT TO
THE AUTHOR.

BISHOPRIC OF CLERMONT.

CLERMONT, JANUARY 8TH, 1886.

Dear *V. Rev'd Vicar-General*:

I have read with the most lively interest your new work, "which epitomizes the divine revelations regarding the angels," and which is entitled: *Memoirs of a Seraph*.

Very many Christians possess on this important part of revelation but very incomplete notions. For this reason I praise you highly, Dear and Rev'd Sir, for having thought of writing a book useful in collecting the *summa* of the teachings of Catholic doctrine on the blessed spirits whom God has constituted the ministers of His Providence with men and over the world, and I felicitate you from my heart for having known how to realize the idea in so perfect a manner.

In these concise, substantial pages, where, like an industrious bee, you have gathered, as in a precious hive, all that Theology, Holy Writ, the Fathers and the Doctors of the Church have said of the origin, of the nature, of the hierarchy, of the mission of the angels, one sees shine forth the beauty of what St. Denis, the Areopagite—one of "the holy and luminous geniuses" you have taken for guides—so gracefully calls the likeness of the divine beauty: "The angel is the image of God, the clear mirror on which he receives the whole beauty, if it be law-

ful so to speak, of the divine goodness," (De Divin. Nomibus, c. 4,) an admirable definition of which your book is the magnificent development.

Under the ingenious form of a recital which ranges "from the dawn of time by creation to its close by the last judgment," you tell, or rather a seraph recounts in his memoirs, *all* "it is actually possible for us to know of the angels."

Already, some years since, you have given in this form the Memoirs of a Guardian Angel; and, when that book appeared, it was asked whether it had not been written at the dictation of an angel. It was translated forthwith into the principal languages of Europe.

To-day, one would say that the brilliant seraph who dictated his *memoirs*, must have put in your hand "a pen fallen from his wing, and dipped in his heart." And believers of all nations will contend for the reading, so attractive, of these pages, at once "solid and full of grace."

This is my most ardent wish!

Therefore, Dear Very Reverend Sir, I not only authorize the printing of your new work, but I formally express the desire that nothing be neglected to secure for this beautiful book the most speedy and widest publicity, that it may go carry to all hearts the undying hope which consoles the sadness of this world by teaching that, "the angels are our future fellow-citizens," because, "our place is among them."

Accept, Dear Very Reverend Vicar General, every expression of affectionate devotion in our Lord.

†J. PIERRE,

Bishop of Clermont.

MEMOIRS OF A SERAPH.

THE Memoirs of a Seraph resume, in the form of a narrative, the divine revelations regarding the angels. We do for the angels in general, what we have done for one order in particular, in the Memoirs of a Guardian Angel.

The success of our first work, translated into several languages, has been an encouragement for us. Our new undertaking, embracing a subject of greater extent, will fill a vaster perspective. The Memoirs of a Guardian Angel will be but an episode of it.

I.

God has multiplied revelations to make the angels known. On every page the Scriptures speak of them. They present their apparitions, reproduce their words, tell of what they did, recall their good offices, extol their ministry.

It is true these notions are scattered; we do not find them collected together in any one place of Holy Writ whatsoever concerns the pure spirits. They are documents, not a body of doctrine; detached facts, not a continuous history; materials, not an edifice. But to discern, gather, bring to light such rich data, to form an harmonious whole of wide and certain knowledge, we have precious aids; the men on whose brows shone a ray from above, and whom the Church calls her Doctors and her Fathers.

By their daily meditations, the Fathers and Doctors of the Church have established their dwelling on celestial heights; they have visited the regions of grace, and caught a glimpse of those of glory; they have conversed with the angels, and shared their light.

Knowing to its depth tradition and Scripture, and interpreting the one by the other; bringing together proofs that come from God, and comparing them with each other with a tact born of sanctity; clearing up doubtful questions by incontestable arguments, and penetrating to the very source of revealed truth, they have reached conclusions which ought to be for us so many new revelations.

Let us add, that in their excursions, and during their sojourn among the angels, they received supernatural aid in abundance, and found themselves marvellously fitted to seize the characteristics of these pure spirits, whom they equalled or perhaps surpassed in devotion and love.

Led in our researches by these saints and luminous intellects, known by the names of Denis, Athanasius, Jerome, Ambrose, Augustin, Chrysostom, Basil, Gregory Nazianzen, Gregory the Great, Bernard, Thomas, Suarez, Lessius, and so many others, we have been able to proceed with confidence, knowing through our Mother, the Infallible Spouse of Christ, that, following them, the footing is sure.

II.

Having amassed our treasure of doctrine, there remained the difficult task of giving it life, and an attractive form. This form could not be that of a simple treatise. St. Thomas has written a work on the angels, which of itself would have twice merited for him the title of An-

gelic Doctor. Suarez, in whom, as Bossuet says, one hears the whole school, has given, with evident pleasure to himself, a treatise yet fuller, in which the matter seems exhausted.

Now who would dare to present to so many other souls not less eager to have supernatural truth, these two works, the delight of those versed in theological science, but closed to them by reason of their scholastic language?

The form we have adopted is that of a narrative. A seraph tells, in these memoirs, what we are at present permitted to know about the angels. This narrative runs from the beginning of time, by creation, to its close, by the last judgment. It is full of the sentiments inspired in this heavenly spirit by the facts he recalls, and it could be looked on as the representation of his impressions.

Wishing to edify while instructing, we had only to avoid making our subject unnatural. Everything in it is of itself so full of expression. The history of the angels from beginning to end is but a beautiful and touching lesson. Under a new light, it is the mirror of the belief and duties of man.

The constant struggle, or rather the constant harmony of the justice and of the goodness of God, forms as it were, a grandiose and ravishing vista, in which are displayed the most affecting scenes, embracing the duration of the world.

Good and evil are face to face, and in combat; but they are distinguished by such evident signs, that we shall never be in danger of confounding the one with the other, of taking defects for qualities, vices for virtues, shameful crimes for honorable actions.

III.

A hundred times the exigencies of the ideal which we had conceived, with its beauty and its poesy, its magnificence and its variety, made the pen fall from our hand; as often an irresistible attraction made us take it up again.

Our mistrust and our fears have not been able to withdraw us from the charms of our first idea. It took possession of us from the outset, not to leave us free any more; it has imposed itself upon us.

An angel appearing one day to a saint, presented her a pen of gold, and bade her write while he dictated.*

A pen of gold, also—more than that, a pen fallen from the wing of a seraph and dipped in his heart, would have been needed to trace here lines worthy of our subject.

When profane poets wished to have men accept their inventions and dreams, they invoked the Muses, asked of them the sacred fire, solicited revelations.

Aspiring to make shine in souls truths more interesting and more beautiful than the creations of human genius, we have invoked not imaginary and deceitful divinities, but those sublime spirits whose history we are about to recount.

Do you wish, dear reader, to go through with fruit the *Memoirs of a Seraph*? Salute first your good angel, and ask him to help you conceive those grand scenes of the life above, of which he was a witness, and in which he took part.

Under his eye, erect at his side, clinging to his hand,

* "Veronica wrote the book spoken of with a golden pen brought by an angel." (*Life of St. Veronica of Milan*, by Isidore Isolanus. Bollandists.)

you will feel confidence give your heart wings to fly far from this world, to go mingle, by faith, with the choirs of happy spirits.

Could we forget it? the angels are our future fellow-citizens; the bosom of God is our home, as it is theirs; our place is among them.

Yes, it is granted to the grain of dust to one day go shine among the suns in the firmament of eternity. To it, as to them, to sing the immortal praise of the all-loving Creator of angels and of men.

IV.

The plan and division of these *memoirs* is simple. We have placed in view first, in four books, subdivided into numerous paragraphs, the outpourings of divine goodness in the angels by nature, by grace, by glory and by missions given them.

Then, in four other books, the sequel and complement of the preceding, we have given the relations of the angels with the Word Incarnate, with His Mother, with men, and with the material world.

Each idea thus finding at once its natural place, it has seemed to us that the way in which our subject-matter is arranged is good.

We have reproduced neither the dissertations nor the controversies of authors; we confined ourselves to gathering their conclusions to weave the web of our recital.

We have thought it incumbent on us to indicate the numerous sources whence we drew, and cite the important passages which we have put under contribution.

Some friends of the angels will see in these names of authors, in these titles of works, in these Latin texts, only

a subject of disagreeable distraction. Others will see in them an imposing assemblage of witnesses, giving to the *Memoirs of a Seraph*, their historic value and doctrinal safety.

PROLOGUE.

I AM a pure spirit. I belong to the choir of the Seraphim, the organs of love divine. I am going to tell of the wonders done in my brethren and in myself by the Most High. This shall be the sweetest expression of my gratitude, my most beautiful hymn to His glory.

Could a God be better praised and glorified than by His works?

It is to men that I wish to make known the outpourings of divine goodness in the angels; to human language that I am going to entrust the expression of my gratitude and my revelations. Men are dear to us by so many titles, and we are united to them by bonds so intimate and so sacred!

Did we not receive the mission to cover them with our wings, to carry them the succor of grace, to guide them in the way of salvation, to celebrate in the ravishment of joy their perseverance in good or their return after straying away?

Are they not called to reflect, as we, the perfections of our common Creator, to pay homage to the Incarnate Word, to fill the places left vacant in our ranks, to form with us but one sole city, and one sole people?*

For them, as for us, there is divine origin, solemn trial, splendid hope, immortal happiness.

* "And we candidates for happiness among the angels, from this place already learn that heavenly language in reference to God, and the duty of future glory." (Tertullian on Prayer.)

Attentive witnesses of the facts that make up their history, it will be sweet to us to make them know some facts of our own. Associated to their benedictions and to their praises, we wish to associate them to our praises and to our benedictions.

It is from the heights of glory that I address them, in the midst of trial, these few words; but, returning on a past which shall for me be ever present, I will tell them of the outpourings of divine goodness which preceded, in us, glory, and manifested themselves by nature and by grace.

Give to my voice an attentive ear, oh beloved of God! Awaiting, that truth may flow into your heart to the sound of your country's golden harps, I will tell you, in your poor language of exile, what it most concerns you to know.

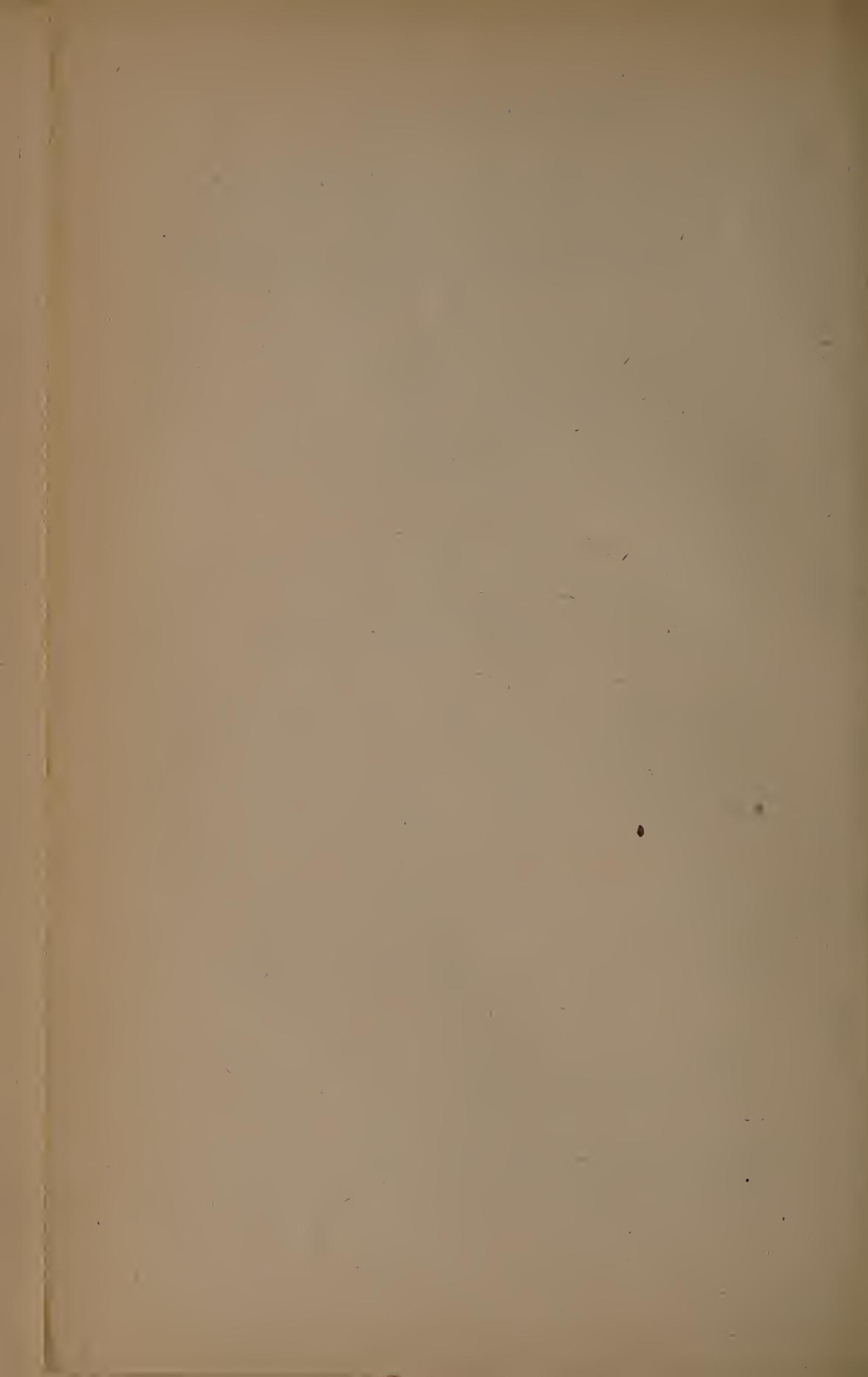
This language, so rebellious to the delicacy of the supernatural, will be more imperfect under the untried pen of the secretary, who of his own accord has offered himself to me, and whose good will I have wished to encourage.

There are secrets reserved to heaven, the publication of which upon earth in no wise enters into the designs of Providence; I will be silent about them. But in what it will be permitted me to unveil, what new light, what new scenes!

You will learn from us to reply always to the benefits of God by gratitude. Gratitude! the first impulse of our hearts, the first canticle of our lips.

On earth and in heaven, the angelic hymn continues day by day, to the end of time, and beyond the ages we will sing it anew.

The *Memoirs of a Seraph* will be only a new sound, a note more in the grand concert. Happy shall I be, if they go to increase in the heart of some exile, the impatience to see the land, where so many brethren await and call him.



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MEMOIRS OF A SERAPH.

BOOK FIRST.

THE OUTPOURING OF DIVINE GOODNESS IN THE ANGELS BY NATURE.

I.

CREATION.

I AM! Delightful awakening! As yet no past; no recollection. 'Tis the origin and beginning of all; 'tis the grand commencement.*

And already I see myself a being complete: my faculties are in full exercise; I have the knowledge of my destiny, the feeling of my situation, the entire possession of myself.

First days of my existence, what language shall tell your sweet mysteries? Grace and majesty of my first dawn, what page will reflect it? Whence came to me being and life? I did not give them to myself; they did not issue from nothing. Nothing! absolute sterility!—during one instant only let there be nothing, and there will be nothing for all eternity. What I have, I have

* "In the beginning." (Genesis, c. 1., v. 1.)

therefore received ; and from whom ? Hail, all hail to the Eternal !

Thou alone, O my God ! dost exist of Thyself ; Thou alone, consequently, didst always exist. Other beings not having in themselves the principle of their existence, necessarily received it, and could not receive it but from Thee.*

Thou art the author of things seen and unseen, and nothing has been made but by Thee.†

Thy creative act is the point of departure for the duration of beings. It will be the proof that no one shares with Thee eternity.

Yes, angels, my brothers, we have had a beginning like the material world ; and if man asks us at what epoch we were created, we shall answer ; under the reign eternal of God, in the first year and on the first day of the era of time.

We were created, not in time, but with time.‡ With us began the succession of operations in spirit, and of movements in bodies.

The material world was not created before us nor after us ; it was created with us, though by a distinct act.§ In the beginning God created the heavens and the earth, that is, spirits and bodies.||

* "He made us, and not we ourselves." (Ps. 99., v. 3.)

† "The maker of heaven and of earth, of all things visible and invisible." (Symbol of Nice.)

‡ "Undoubtedly the world was not made in time, but with time." (St. Augustin, city of God, l. 11, c. 6.)

§ "He who liveth for ever created all things at once. (Eccles., c. 18, v. 1.) Who by His omnipotent power, at once, from the beginning of time, created from nothing both kinds of creatures, spiritual and corporal, the angelic and then earthy, and then that which is as it were common, constituted in spirit and in body. (Fourth Council of Lateran, c. Firmiter.)

|| God made from nothing heaven, that is angels, and the earth or matter without form. (St. Augustin, *Confessions*, l. 12, c. 7.)

In the designs of God, spirits and bodies were not to form two independent universes; they were to concur by their mutual relations in the perfection of an unique masterpiece. For this their creation was simultaneous.*

All substances were produced at once. The only exception was for the souls of men: God will create them successively, according as He may will to propagate the human race.†

Creation was the first external act of God. The Three Adorable Persons took part in it, impressing on the common work their triple seal: power, wisdom and love.‡

When, one day, the human spirit will have remounted through the ages to discover its origin, it shall arrive at a point where we appeared, a point beyond which there can be found neither time nor creatures.

However wide the river becomes in its course, however lofty the mountain whence it flows, it preserves its first source and could not separate itself from it.

Before us was eternity only, without origin, without events, without epoch, without history—eternity of unfathomable depths, composed of the mysteries of the bosom of God, known of God alone.

Time, commencing with us, is yet for us all in the future. Under the veil that shrouds it from us, how many secrets lie hidden! Scenes of grace! Events terrible! We do not know them at all yet; we have the presentiment of them.

* The angels are a certain part of the universe; they do not of themselves constitute one universe, but both they and corporeal creatures come together to form one universe. (St. Thomas, i, q. 61, art 3.)

† Souls are created at the same time with bodies, and given them. (St. Thomas, i, q. 118, art. 3.)

‡ In all creatures there is found a representation of divinity as a trace. (St. Thomas, i, q. 45, art. 7.)

In coming forth from nothing, or rather in proceeding from the power of God, we saw ourselves ranged in a brilliant sphere around the mass of chaos, ready to contemplate the orbs the Creator was to make spring forth from it.

When man came we had seen unroll the chain of wonders comprised in the work of the six days; we had been the first link, as he was to be the last.

We are therefore the first born of creation. To us was it given to salute first the Infinite Being who pours into us His treasures, encircles us without despoiling Himself, gives Himself to us without parting with Himself in any way.

Outside of Him is nothingness, where we were, whence we came, on which we still border.

We have received all of Thee, O my God! and Thou alone dost conserve our existence, as Thou alone hast given it to us. We are under Thy hand as the impression of a seal applied to what is liquid; the impression would not remain if the seal were removed.*

At this point of contact of time and of eternity, of nothing and of the infinite, we see unveiled Thy sovereign authority and our complete dependence, Thy absolute power and our extreme weakness, Thee all, ourselves nothingness.

But no; trust and love hover above this, and dominate. In Him who reunites every perfection is found goodness in an eminent way. With a common impulse, with total abandonment, each one of us cries out:

* It is not preserved a moment unless the seal remain impressed. (St. Bonaventure.) Bearing all by the word of His power. (Hebr. c. 1, v. 3.) He bears all, that is, holds up, lest they fall, and return to nothing whence they were created by him. (St. Anselm.) Things of nature are not conserved except by the power of God. (St. Thomas against the Gentiles.)

“ I belong to Thee, then, O Creator! O Master! O Sovereign Lord! I belong to Thee, not as the waxen cell to the bee, the master-piece to the artist, the field to the farmer, the child to the father, but absolutely, fully, without reserve; and, during eternity, my joy, my delight, my ravishment shall be to see I thus belong to Thee.”

II.

SPIRITUALITY.

OUR nature never existed without grace. Nevertheless it pleases us to consider it apart, to bless God for the magnificent privileges with which He has endowed us.

The angelic nature is an admirable communication of the Divine Being. By it we are the living images of our Creator, and we find everywhere in us the reflex of His perfections.

God could create more perfect spirits; He could not create a nature of an order more elevated.*

The first privilege of our nature, that which is the principle of all the others, without which it could not be conceived, is spirituality.

Pure spirits, we have nothing in common with bodies. There is not in the angel either dimension, or odor, or sound, or taste, or color. What man sees, smells, tastes, touches, or hears—in a word, all that falls under the observation of the senses—is foreign to us.

The lightest matter, thin air, imponderable fluid, could not come into comparison with the angelic nature.

As far as activity excels inertness, light darkness, life death, so far does the least perfect of the angels excel the most perfect of bodies.

What word will explain positively and without the aid

* Although, in the intellectual order, God could make more perfect species, He could not make a substance of a higher grade than the angels are. (Suarez, l. 3, . 2, n. 8.)

of a negative the angelic nature in reality, and not by figure?

No human idiom contains that word. The most perfect terms are eliminations or similitudes. They say what this nature is not, to what it may be compared: they never express what it is.*

The word spirit is a material image; it signifies a wind, a breath, respiration. The beautiful name angel expresses a function, not a nature; it recalls what we do, not what we are; it signifies a messenger.†

The particular name of each angel, comprising the perfections which characterize him, cannot be pronounced on earth. To men who desire to know it, the answer will be given, as to Manue, the father of Samson, as to Jacob, after his mysterious wrestle; ask it not of me, for it is unspeakable.‡

While awaiting that it be given him to come and contemplate in the language of the angels, the adequate and perfect expression of their nature, man will conceive my idea of it, after his own way.

When I am present to thy thought, oh beloved of God, and thou hast put aside successively all that characterizes extension and matter, has every idea disappeared? Assuredly no! What remains? What was most elevated and most excellent in thy intelligence? A substance endowed with life, with sight, with will, feeling, liberty; a pure spirit, an angel.

* We do not know accurately the substance of the angels, and, even should we philosophize a thousand times, we cannot find it out. (St. J. Chrysostom, *Incomprehensibility of the Nature of God*, Hom. 5.)

† Angel is the name of an office, not of nature. (St. Augustin, on the 103 Ps.)

‡ Why do ye seek my name which is wonderful? (Judges, c. 13, v. 18; Genesis, c. 32, v. 29.)

An angel is, in fact, a spiritual substance, distinguished from God in this, that it is limited and finite; from the soul in this, that it is complete and destined to suffice for itself without being united to a body.

How can we represent by a material image that which is essentially the opposite of matter?

Seek, oh man, what thou canst conceive of us most pure, most free from dross, most brilliant; unite with the richness of gold the transparency of crystal. Choose a precious stone; take a chrysolite. A chrysolite shall be for the prophet of God the symbol of our spirituality.*

Faithful to the excellence of our nature, we shall never lower ourselves to the level of matter. In our thoughts, our affections, our actions, everything will remain pure, noble, elevated as in our substance itself.

The bird feels he has not received his rapid wings to creep. He only touches the earth in passing, by necessity, and hastens to regain his airy country. It is in the air he breathes, lives, sings and plays.

Birds of heaven, we live in a region inaccessible to what is low and gross. Nothing that is material has any attraction for us.

Human imagination has told for itself on this point a strange story.

An angel sent from heaven upon earth to discharge a mission, wished to profit by the sojourn in the midst of material creatures to consider their beauty.

Instead of keeping his looks on high, as before, this angel ceased not to look below.

* His body was as of chrysolite. (Daniel, c. 10, v. 6.) Chrysolite here signifies the very excellent nature of angels, heavenly and spiritual, which is above other creatures as the sun above the stars, gold above metals. (Cornelius a Lapide, on this passage.)

He bent over the crystal flow of the streams and of the rivers, admired the green prairies and the whitening harvests; assisted at the blooming of flowers and at the formation of fruits; followed with his eye the varied gambols of animals, and the thousand undertakings of man.

In this inferior contemplation, he lived, understood, discovered so many and such beautiful things, that he was astonished, and ended by taking complacency in them.

Now, in consequence of an attachment so unworthy of him, he felt his heart suddenly abandoned by divine influence, and his brilliant wings fall.

When he bethought him of taking flight heavenward, he found himself tied down to the earth by a fatal weight, and was condemned to drag out a long exile in the miry paths of earth before being able to regain his lost throne above.

A true history, but of man, not of an angel. How many souls ornamented, like us, with magnificent wings, see themselves despoiled every day, in punishment of attachments unworthy of their condition and of their nature!

Intelligence, imagination, heart, will, everything in these souls feels the counter-stroke of the fall and undergoes the laws of moral heaviness.

Instead of loving, as before, what is high, and taking noble flights, these souls hardly move; they drag themselves along in their paths; they creep.

III.

THE FACULTIES.

A MAN of science thought he had described the wonders of the human body, when he had only touched on them. Putting down his pen and rising, he exclaimed; I have sung my hymn to the Creator!

What transports would this religious and poetical genius have experienced, what a hymn he would have sung, had it been given him to see, in their full light, not some gross organs of the body, but the beautiful and noble faculties of the soul!

Let man collect his thoughts, and look within himself; let him interrogate himself on his spiritual faculties, and endeavor to seize their nature and their play: on every side marvels! but everywhere, too, mystery!

Unable to define and describe any of his faculties, man is not more successful in their distinction and classification. United in a common admiration, observers of all ages will have on this subject the most divergent theories, and often the most contradictory.

It is because, in his present state, the human spirit has not the extent and penetration necessary to comprehend the works of God. Very simple when seen in its entirety, every work of God becomes complex and inexplicable when viewed only in part.

A material element offers the image of that simplicity and of that multiplicity united.

As long as the electric fluid is in repose man can scarcely suspect its presence. As soon as it is in play, see it developing admirable qualities, producing heat, light, color, sound, movement, fertility; every phenomenon.

A thousand times more wonderful than the faculties of man are those of the angel.

In describing and celebrating these wonders, I too am going to offer my sacrifice to the Eternal; I am going to sing my hymn to the Creator.

Our faculties have their seat in our essence, and cannot be separated from it. Deprived all at once of its faculties, not only would our essence be no more what it is, but it would be nothing, and could not even be conceived in thought.

Our faculties however are distinguished from our essence, and subsist in it without confusion.*

Just as in the plant, the root is the principle of all, and the stem the proximate principle of the leaves and of the flowers, in like manner, in us, the essence is the common principle whence all proceeds, but the faculties are the proximate principles of our divers operations.†

Our faculties have not germinated in our essence, nor have they grown there; they were created perfect from the first instant.‡ Essence and faculties were the effect

* The heavenly spirits are divided into essence, virtue and operation. (St. Denys. Hier., c. 11.) Neither the will of an angel nor of any other creature can be the same as its essence. (St. Thomas, i, q. 59, art. 2.) The being of an angel is not its understanding. (St. Thomas, i, q. 54, art. 2.)

† In the same way the root of a tree produces fruit only by means of its branches. (Sanseverino, Dynamology, c. 1, art. 1.)

‡ For they were not created in a state of infancy, and from that nurtured and perfected. (St. Basil, on the 32 I's.)

of the same act. They are the different aspects of the first effusion of the divine love in us.

The faculties of man have much analogy with those of the angel ; they differ not less sensibly.

In the points which offer the greatest resemblance to human faculties, the faculties of the angel have a power incomparably superior.

The faculties of the soul are exercised only by the aid of material organs : those of the angel suffice for themselves, and operate without help or external means.

The faculties of man, being the immediate principle of all human acts, work often phenomena or effects of a mixed character.* Those of the angel, not leaving the intellectual sphere, operate always with simplicity, and never produce any but effects simple as themselves.

Finally, the faculties of man having less extension than those of the angel, must be, to embrace the same object, more numerous, and produce more multifold acts. God, Sovereign perfection, has no faculty and no action but His essence.†

Perhaps, O soul ! so joyous in contemplating these heights with me, thou dost feel sometimes a difficulty in reaching them. Do not torment thyself. Think of the transports thou wilt experience the day they shall be revealed to thee. We admire in Denys, and in Thomas, the powerful glance of the eagle ; we love, in inferior genius, the confiding look of the dove.

* As man is on the confines of both spiritual and corporal creation, therefore the virtues of both come together in him. (St. Thomas, i, n. 77, art. 2.)

† Man is in the last grade of those destined to beatitude ; and therefore the human soul needs many and different operations and virtues ; the angels have less diversity of powers ; but in God there is no power or action besides his essence. (St. Thomas, i, q. 77, art. 2.)

In God, as in the angel, thou dost form an idea of what is simplicity itself, yet only in a multifold and divided manner. I will adapt my discourse to thy manner of conception.

To our faculties are due our relations. By them are produced in us the phenomena of the great social life. We become accessible to all beings, and all beings become accessible to us. It is, as it were, a continual outgoing to what is exterior, and a continual incoming into us of exterior realities. We are strangers to nothing, and nothing remains strange to us.

But this is too long stopping at the general view and preamble: let us haste to possess ourselves successively of each strophe of the hymn. Let us consider the wonders of divine goodness in each one of our faculties, and in each of the privileges of our nature.

IV.

INTELLIGENCE.

INTELLIGENCE, eye limpid and pure, carrying within itself its own focus, and seeing by its own light!

Intelligence, torch giving light within us and around us, and imparting consciousness of the realities it illumines!

Intelligence, divine ray, derived from the intimate brightness of the eternal Word, and given to us by the Creator!*

Intelligence, sublime and wonderful faculty; why is it that, in time, pride clings to thee as a shadow to a body, that it digs abysses at thy feet, and that thou canst not cast a glance on thyself without exposing thyself to dizziness!

To know, comprehend, to read within, is what is proper to intelligence. This faculty reunites insight and discernment, perception and appreciation. These are the clearer, the more piercing and firm the intelligence. In perfect intelligence there is complete equalling of the perception within us, and of the object perceived without.†

The divine intelligence is infinite; thus for God everything is light and truth.‡ Placed by the side of the in-

* The second splendors were created as ministers of the first splendor. (St. Gregory Nazianzen, *Serm. 38.*)

† The word intellect implies a certain intimate knowledge; the (Latin) word *intelligere* signifies, as it were, *to read within*. (St. Thomas, ii, q. 8, art 1.)

‡ The equality or exact agreement of the conception with the thing conceived. (St. Thomas, *Against the Gentiles*, 1, 59.)

telligence of God, angelic intelligence is but an imperceptible reflex; by the side of that of man, it is a shining torch.

Human intellects, the most elevated, are like mountains buried under the waves of the ocean, and raising their summits toward the surface they cannot attain.

The angelic intellects the most elevated are like mountains which dominate not only the ocean, but also the lower regions of the earth, and bear heavenward their aerial brows.

The divine intellect is the height dominating all these; it is the firmament, the azure vault, increased space, the infinite.

Intelligence characterizes the pure spirits, and even gives them their name. Man says daily, in speaking of us, the higher intelligences, the celestial intelligences.*

Our intelligence is distinguished from human intelligence, and surpasses it by the rapidity, clearness, extent, and continuity of its perceptions.

The human spirit is slow in its operations. It only proceeds by partial discoveries, which it connects together as best it can, forcing itself to supply by reasoning for the intuitive vision it lacks.† More frequently, we seize at first sight what it is given us to understand naturally‡. There is not in us a process of reasoning leading from one truth to another, from what is known to

* Whence they are named Intelligences. (Cornel. a Lapide, on Zachariah c. 3, n. 9.)

† They proceed from one known thing to another. (St. Thomas, i, q. 58, art. 3.)

‡ They immediately see whatever can be known in those things they naturally know. (*Ibid.*) With regard to knowledge of intellect, they clearly see everything naturally knowable without delay or discourse of reason. (Vivien on St. Michael.)

what is unknown. These windings and impediments to the human spirit are foreign to us. A simple look is sufficient for us. We do not know first the cause and then the effect. We see immediately the effect in the cause, and the cause in the effect. In a word, we are intelligent creatures, while men are reasoning creatures ; a term which at once expresses a precious faculty, and a deplorable weakness.*

It seems that for human intelligence there is only surface.† Obliged to make use of corporeal things to form its ideas, it sees only the outside ; it does not see the depth and the entirety of any thing. Angelic intelligence has other vigor and other processes. It receives without material intermediaries, ideas and images.‡ Thence result a clearness and a neatness of conception perfect. Our glance reaches at once the inmost secrets of natural realities. We read beings interiorly, discern their accidents and their substance. In all we see, we distinguish perfectly the certain from the uncertain ; we are never subject to any intellectual illusion ; we never fall into error.||

The same field was laid open to man's view and to ours—God and the world ; spirits and bodies ; the past and the present ; the future itself, in a certain measure.

* But human souls are called rational ; and this because of the weakness of intellectual light in them. (St. Thomas, i, q. 58, art. 3.)

† Men need in their cognition their senses, which deceive them. (Vivien, *Angelus*.)

‡ The natural knowledge of angels is independent of the senses, as it is purely intellectual. (*Ibid.*)

|| If you compare the cognition of man with that of the angel, it is wholly uncertain. (St. Ephrem, *Hymn on the Nature of Angels*.) In the knowledge of the angels there cannot be deception and what is false. (St. Thomas, i, q. 58, art. 5.)

But in the midst of this vast field, human intelligence is like an eye affected with difficulty of vision. Lacking power, its view remains circumscribed by a narrow horizon.*

Angelic intelligence embraces a view immensely greater.† With the exception of the supernatural world, and of particular secrets God has reserved to Himself, it seizes and comprehends everything.‡

Finally, human intelligence has long and frequent periods of intermittence. From fatigue, in sleep, the soul falls into a state of inactivity, ceases to be conscious of itself, loses sight of every truth.§

Angelic nature is not subject to these weaknesses. It is constantly in movement and action. It ceases neither to see nor to be conscious of that which it sees. Neither fatigue nor sleep come to suspend its action.|| There is not in it pure act, as there is in God, and it cannot think of a determined object; but it could not subsist one moment without thinking of some object.¶ Thought is essential to it. Made for light, it has in light its element and its life.

As intellectual substance and as pure intelligence, our

* The knowledge of man is very limited; it extends to few objects. (Vivien, *Angelus*.)

† The knowledge of the angels is most ample. (Vivien, *Angelus*.)

‡ The spiritual power of the angelic mind most easily seizes whatever it wishes. (St. Augustin, *on Genesis ad Litteram*.)

§ We are found sometimes intelligent in the power to understand, not in the act. (St. Thomas, i, q. 54, art. 4.) The knowledge of man is not continual, on account of dependence of the intellect on the senses. (Vivien, *Angelus*.)

|| The angels alone are always conscious, or present to themselves. (St. John. Clinacus, *The Ladder of Heaven*, 4th Round.)

¶ Nor are they at times intelligent, only in the power to be so. (St. Thomas; i, q. 54, art. 4.)

angel could not be better represented for man, than under the symbol of an eye penetrating and vigilant. The prophets will call us, in fact, the eyes of the Lamb, the eyes of Providence.*

To God be ever life, who has created us fire, living and seeing! Rays that are substantial, derived from the source of his intelligence, it will be permitted us to glory in our noble origin. We too, O Word Uncreated, shall be able to proclaim ourselves, not as Thou, but in a sense nevertheless that gives us great glory: Light of Light, behold what an Angel is!

* *Apocalypse*, c. 5, v. 6. By means of the angels God presides over men ; for this reason they are called eyes. (St. Clement of Alexandria, *Strom.* l. 6.) Angels are called eyes because they are most penetrating and vigilant minds. (Corn. a Lap. on *Zachariah*, c. 3, n. 8. 9.)

V.

MEMORY.

BEFORE God everything is simultaneously present. There is for Him no past nor future. It is one perpetual present. From all eternity God sees what has been and what will be with regard to creatures. He assists at all the hours that make up duration, and hears, as in one concert, the voice of Moses and the harp of David, the canticle of the first man and the groans of the last. His hours, his days, his years, his ages, are included in this one word: ever!

Lo! to us, beings scarcely come from nothing, whose condition is to go, to run, to precipitate ourselves with all creatures from the past to the future, to us God has given a faculty which will seize in their flight these rapid hours, holds them, fixes them in the present, and with these mobile elements will form for us the most striking image of an immovable eternity.

Memory is the aid and complement of intelligence. Without it every act of intelligence would be isolated and without value. Intelligence seeks, discovers, amasses treasures: memory receives them in deposit and conserves them. Intelligence is to the memory what the act is to a habit. These two faculties do not essentially differ. They have the same object. The second is only the first considered in the continuation of its act.*

* Memory is not a separate power from intellect. Intelligence arises from memory as an act from a habit. (St. Thomas, i, q. 79, art. 7.)

Limpid and pure ice, the memory of the angel receives the image of all that intelligence attains to, within or without, and renders it fixed and permanent, even to the most intimate and fugitive acts. Memory in us, as in man, is the place for the images of things.*

Man, who learns with difficulty, retains with greater difficulty still. His memory, exercising itself like his other faculties, only by the aid of his body, experiences trouble and delay continually. The most elevated genius seizes at a time only a small particle of his knowledge; while he applies himself to one part, the rest disappears.

As for us, whose memory is not subject to the same conditions, we can retain and fix in us the images of things without effort. As in the crystal waters the meadow and its flowers, the firmament and its stars, reflect and paint themselves, so those realities, so rebellious to man's will, come to reflect and paint themselves in us.

They place and range themselves in our memory, in order and in harmony, according to time, position, and the thousand circumstances in which they are produced. The new images do not overlap the old ones, nor veil them. In our remembrance, everything shines with its own light. Neither misunderstanding nor confusion as possible.†

Forgetfulness, that continual torment of the human spirit, that perpetual ravisher of its labors and of its

* It is the nature of memory that it be the treasury that preserves the images of things. (St. Thomas, i, q. 79, art. 7.)

† In the knowledge of the angel there can be no deception and falsity. (St. Thomas, i, q. 58, art. 5.)

knowledge, to us is unknown.* Nothing of what was once acquired by our faculty of knowing ever escapes our will. It is not naturally possible for us to consider simultaneously and with the same attention every object of our knowledge, this privilege being reserved for the state of glory ; but we can always consider them successively.†

Although they reproduce in us phenomena and realities of different date, our recollections remain always equally docile. The most ancient, as the most recent, offer themselves to us the moment we desire it, and we have never any need of laboriously recalling them.‡

The revelations and the apparitions which marked our coming into existence were the first treasure confided to our memory. From that day, the deposit has been enriched by all the spectacles of which we have been witnesses, and by all the interior impressions which we have experienced. It will increase till the end of time with the events of earth and of heaven. Heaven and earth will have their archives in common in the memory of the angel. An immense treasure, always open, always present, which the angel carries with him wherever he goes, and which he can constantly make use of !

We have not, in fact, a memory which fails and deceives us, and which it is necessary to help by artificial means. We shall not confide to a light and frail leaf the

* As regards firmness of memory, it is so happy it never forgets. (Vivien, *on St. Michael.*)

† It does not always actually consider what it naturally knows, but as regards knowledge of the Word, and what it sees in the Word, it is never in this way possessed of power only, because it always actually beholds the Word, and sees what is in the Word. (St. Thomas, i, q. 58 art. 1.)

‡ St. Aug., *on Genesis*, l. 4, c. 32.)

idea which already is disappearing ; heap together in a book exposed to the ravages of time what we can save from the shipwreck of our thoughts ; put in a library, itself soon buried in solitude and silence, what we wish to transmit to ages to come.

Our memory, then, is the page unfailing, the book not to be corrupted, the library in perfect order, where the ages meet, where moments and centuries will remain as present.

O memory ! precious faculty, preserver of light and of life, 'tis thou dost render tributary to the angel every particle of time. 'Tis thou that forcest the torrent to deposit on its banks the gold of science, and 'tis thou who dost prevent the new wave from carrying away what the former one brought.

Flow on, flow on, rapid ages ; carry away in your course ephemeral existences ; cause phenomena to succeed phenomena, substances substances ; heap us in the night of the past acts and their authors, beings and events—what our eye has seized was marked with a luminous sign, which will cause it to subsist eternally before us.

I can therefore contemplate and admire in myself, as in a heaven always unfolded before my eyes, the touching spectacle of the divine benefits. What shall I say ? Thou too, O my God !—Thou wilt remain ever present to my memory ; through it will be given me always to rejoice in the sight of Thy perfections.*

* Thou remainest in my memory, and there I find thee. These are my holy delights. (St. Aug., Confess., 10, 24.)

VI.

THE WILL.

To the revelations of the intelligence, preserved in us by memory, there answers the awakening of a new faculty, the will.*

We shall not be inert spectators of the immense development that goes on around us. An irresistible influence impels to action. We have been created essentially active and acting.

In giving us the principle and initiative of action, God has produced in us a reflex and an image of His creative power.

Aided by divine concourse, with which no finite power can dispense, our will will produce acts. These acts shall have in us and around us effects of which we shall be the responsible causes, and which will be ours.

Our will is so naturally active that it is constantly in activity, and inaction is impossible on its part. It is a matter of indifference to it whether it do this or that act, but it could not remain one instant without acting. Action is its breath.†

Our will is exercised both in the spiritual and in the material world.

* Since the angels know by intellect what universal good is, it is clear that they have will. (St. Thomas, i, q. 59, art. 1.)

† The will of an angel does not go from act to inaction, but from one act to another. Nor can it suspend all free act. (Suarez, l. 8, c. 11, n. 20.)

In the spiritual world, it can act alone and isolated, go to the aid of other wills or resist them, second their action or combat it.

In the material world, its action is immediate and cannot be exerted at a distance ; but not on that account is there any contact—it has nothing in common with the action of bodies on bodies.

The activity of our will is, like that of our intelligence, a spring of perpetual flow.* Inexhaustible treasure ! We shall find there, O my God ! the means of multiplying without end the marks of our love. Just as Thou couldst draw eternally from nothing new beings, without exhausting Thy creative power, so will it be given to us to produce without ceasing, in time and in eternity, new acts, without exhausting our power to act.

The creation I have the faculty to work shall therefore be of every moment. At every instant it will be renewed, doubled, used a hundred times, and it will progress indefinitely.

In proportion as I discover in the bosom of the infinite new depths of perfection, I shall produce new acts of my will. My love shall know no rest ; or rather my rest and delight shall be this incessant, perpetual activity.

In a thousand ways, O my God ! I can be and am the object of Thy love ; but by my will only it is given me to return thanks, to trace everything to Thee, to glorify Thee in all.

The honor of the angelic nature then is also the excellency of human nature. By the exercise of this faculty, each day strengthened and made more perfect, every man, on earth, erects his monument or digs his furrow.

* The founts and sources of cognition. (St. Sophronius, *Encom. Angel.*)

When we see a man aim high, go forward to it with decision, allow himself to be dismayed by no obstacle, brave half a century of difficulties, and realize some great work, we hear him spoken of as a man of intelligence, of rare ability, of great knowledge ; we admire in him first of all the man of will.

“ What is necessary to succeed in the immense work of personal perfection ? ” asked a pious soul of a saint.

“ With the help of grace,” replied the saint, “ nothing but a will.”*

A will ! Not all a council of angels could have answered otherwise.

* Life of Thomas St. of Aquin.

VII.

STRENGTH.

ALTHOUGH before God our strength is naught but weakness, it is immense. Compared with that of man, it is invincible. All human power combined could not resist the will of one angel.*

For us, in the material world there is no obstacle. One instant would be enough for us to put the animals to death, tear up trees, overturn mountains, reduce the rocks to powder, overthrow everything, break to pieces everything, and bring back chaos.†

But our natural power is restrained and regulated by the will of God. God confided to us the maintenance of order, as He imposes on the wicked spirits respect for it.‡

Our strength enjoys a privilege which must seem very enviable to man; that is, it does not diminish by the act by which it is applied. We are never reduced, as he is, to impotence by the manifestation of our strength.

For man, the body is as a heavy instrument which he cannot do without, and which quickly tires the hand that uses it. The breast often is in need of breath; the head

* Powerful in strength. Ps. 102, v. 20; Ps. 103, v. 4. St. Peter, 2 Ep., c. 2, v. 11. Did the angels do what they were able to do, they could not be resisted. (St. Augustin, on Ps. 95.)

† If you regard their bare natural faculty, the angels could kill animals, tear up trees, transfer mountains, etc. (Suarez, l. 4, c. 27, n. 6.)

‡ The holy angels obey the divine ordinations at the word. Bad angels cannot resist them, although they should desire to do so. (*Ibid.*)

grows heavy; the arm falls; the knee bends; each member wears out, and the soul feels the counter-stroke of all these failures. She commands, but is no longer obeyed.

It is not thus with us. There being no obstacle to the free and full exercise of our activity, fatigue is unknown to us.* In the spirit which has just executed works apparently the most difficult, and which in consequence has been obliged to bring into play the greatest strength, the strength remains the same, and finds itself unimpaired and fresh for the undertaking of other operations.

But we have said, however great it appear or be, our strength has its limits. Immensely superior to that of man, it is infinitely inferior to that of God.

It can exert itself only upon beings already existing. It is a dogma of faith for man that we have never exercised the power of creating, and it is certain that we shall never exercise it. This is an incommunicable attribute of the Sovereign Being!†

It is the same with the power to annihilate. We could not annihilate even an atom. To create and annihilate are two correlative operations which equally require divine power, and are absolutely reserved to it.‡

What would be needed to annihilate an atom? To stay and suspend the permanent act by which God makes it be. But what creature will ever have such power?

* The celestial nature knows not fatigue nor labor. (St. John Chrysostom, *Serm. 75.*)

† Creation cannot be the own proper act of any but God. (St. Thomas i. q. 45, art. 5.) No angel can create a nature any more than he can create himself. (St. Aug. *de Genes. ad Litteram*, l. 9, c. 15; Suarez, l. 4, c. 25.)

‡ As it was in the power of the Creator that things should be, so also was it in the power of the Creator that they should not be. (St. Thomas, i, q. 9, art. 2.)

Even from a substance already existing, we could not know how to produce a new substance, as, for instance, a plant or an animal.*

Nor could we, any more, change the essential qualities of bodies, and make them produce effects of which they do not contain the cause.†

By the combination of elements, and the application of one thing to another, we shall obtain what the virtue they have received from God is fitted to produce; nothing more.

Recurring to natural agents in which God has put a hidden principle—light, sound, color—we can astonish man by prodigies: we could not work miracles, properly so called.

A miracle, being a derogation from the natural order, is wrought outside the laws of all created nature.‡

Over the application of these laws we preside; we can make them concur to the same end, or put them in opposition to each other; but their existence and their permanency do not depend on us: it belongs not to us to suspend them, nor to change them.||

When some striking miracle is wrought, at the voice of an angel or of a saint, it is God who intervenes and acts; it is He who obeys the voice of His creature, and

* It is to be said that angels have not natural power to produce any substance even from given matter. (Suarez, l. 4, c. 25, n. 4.)

† Angels have no more power to cause qualities in bodies than they have to educe substantial forms from matter. (Suarez, l. 4, c. 26.)

‡ A thing is said to be a miracle because it exceeds the whole order of created nature. (St. Thomas, i, q. 110, art. 4.)

|| When it remains evident that only God can work miracles. (St. Thomas, *Ibid.*)

suspends the ordinary course of His will.* Our ministry is limited to accessory operations.

Glory be to the Creator, who alone has full power over His work, and can give to the elements what virtue He pleases!

I give thanks to Him for the strength with which He has endowed my nothingness; but, in my admiration and love, I adore Him for that which He has reserved to Himself, and which is called omnipotence.

* Josue, c. 10. v. 14. Angels are said to work miracles, because God at their desire brings them about, just as holy men are said to work them, or because they perform some service in miracles. (St. Thomas, *Ibid.*)

VIII.

PRESENCE.

SINCE our existence we are present in a place. How could one exist and be nowhere? Place is essential to us. Every spirit has its place in creation.*

There are distances between the spirits as between the places they occupy, and these distances would subsist even though the material world should cease to be.

Let the material world, through an act of Divine Power, disappear: the spirits who rejoice in heaven, those who fulfill their mission on earth, those who are bound in the depths of hell, will preserve the respective distances that separate them.†

Simple by nature, we are in a place without being contained in it. We do not occupy it as bodies do, by extension or quantity. Our presence and theirs do not exclude each other; they can coexist in the same place.‡

Man, too easily the plaything of his imagination, is led to conceive of our indivisibility as that of a point in space. He reduces thus the presence of an angel to a local point. Reflection must correct the error.||

* All acknowledge that angels are some way in space. (Theologia Claromontensis, c. 2, art. 3.)

† The distance between angels is not founded on the bodies in which they are, but in the proper and intrinsic presence of each angel. (Suarez, l. 4, c. 8, n. 3.

‡ Suarez, l. 4, c. 7, n. 5.

|| Some not being able to go beyond imagination have thought of the indivisibility of the angel as that of a point, and therefore believed an angel could only be in a single point; but they are manifestly deceived. (St. Thomas, i, q. 5, 2. art. 2.)

The place in which we are present is that which the virtue we are endowed with reaches, and upon which we act. It is determined by our sphere of activity; a greater place corresponds to a greater sphere, and to greater power.*

The place of every angel is restricted. God alone, by His immensity and His sphere without limit, is everywhere at once; He possesses ubiquity. Like everything that characterizes the Infinite, that attribute is incommunicable.†

I am present wholly at every point of the total and adequate place which my sphere includes; but I cannot naturally render myself present at any point outside of it.‡

It is thus that the human soul, present at one and the same time to every part of the human body it animates,|| cannot render itself present to any point outside of it.

Naturally it belongs to no creature to be present in several places.§ Supernaturally that wonder is possible.

It occurs, when it pleases God, for men as for angels.¶

Men versed in sacred science distinguish, with reason,

* All that to which is immediately applied the power of an angel is reputed as its one place, though it should not be continuous. (St. Thomas, *Ibid.*)

† God is not only in several places, but everywhere; an angel is not in several places, nor everywhere, but in one place only. (St. Thomas, *Ibid.*)

‡ St. Thomas, *Ibid.* Suarez, l. 4, c. 10.

|| The soul is wholly everywhere in its body. (St. Ambrose, *de Dignit. Cond. Humanæ*, c. 2.)

§ Since an angel is in place by application of its power to the place, it follows that it is not everywhere, nor in several places, but in one place only. (St. Thomas, *Ibid.*)

¶ *Lives of Sts. F. of Assisi, Peter of Alcantara, Alph. de Ligouri.*

three kinds of presence, which they call circumspective, definitive, and sacramental.

The first is that of a substance of which the quality corresponds to the quantity of the place it occupies, to the exclusion of all other place ; such is the natural presence of a body.

The second is that of a substance wholly in one place and in every point of that place, but not able to be elsewhere ; such is the presence of the soul, and of pure spirits.

The third is that of a substance wholly in one place, wholly in every point of that place, and able at the same time to be elsewhere ; such is the presence of the Word Incarnate in the Blessed Eucharist.

The place of spirits, universal and common to them, is the bosom of God.

The place of God Himself is increated space, or His own immensity.

Leaving one day the last limits of the material world, I flew beyond the explored regions. I went further, further again, still further ; I reached a distance impossible to measure, where all the burning lights of creation united would be to the eye as one spark.

Directing my vision into the depth, I saw not nothing, not emptiness, not night, but space eternal, luminous, full of life— infinite space, in which a straight line, ideally prolonged and turned in every direction, finds no stop, no end.

I fell upon my knees, and in this solitude, I breathed forth thus my thanksgiving :

“ O immensity ! adorable immensity ! accept the homage of a point lost in Thy bosom.

“Living immensity! Thou hast deigned to look upon me with a benevolent eye, and I have the happiness to know Thee and love Thee.

“What do I say? Thou hast given me Thyself; I possess Thee. My empire, from then, is it not like Thine without boundary, without limit, infinite?

“O immensity! living and adorable immensity! 'Tis Thou, and Thou alone, that dost figure to my eyes the dimensions of the goodness and of the love of my God.”

2*

IX.

MOVEMENT.

MOVEMENT is a law of spirits and of bodies ; nothing in creation is immovable.

In the material world all is motion.

Minerals attract or repel, separate or unite, and tend to continual displacement.

The plant grows, raises itself, balances in the air its fertile seeds, and entrusts to the wind its wandering offspring.

The animal swims or creeps, walks or flies, and is present, successively, in various places.

Theatre of infinite movements, the earth itself is carried through the thousand evolutions of the planets, and goes without ever stopping.

In the spiritual world movements are more numerous still, more varied, vaster.

The human soul feels itself made for motion. Like every spirit it has its wings, and is all desire to take its flight.

In its present condition, what obstacles ! Chained in a body, it is subject to the law of the body, and their movements in common are accomplished in low regions.

Vainly, to withdraw itself from this fatal law, does it appeal to all the living forces of nature, borrow swiftness from the animals, chain to its car the elements, and, rapid as they, make the tour of its globe.

All this, in its eyes as in ours, is nothing but heaviness and slowness, and does not answer its aspirations.

When will it be given it to go sit upon the golden-edged cloud, play among the suns, traverse like an arrow the firmament, excel in rapidity the lightning itself?

What thou, O my sister, so ardently desirest, and what thou art powerless to realize, thou shalt enjoy the day when thy bonds shall be burst. Come, from this moment, and admire and contemplate it in the angels.

To go from one place to another, we have only to wish it. Our movements are made without effort. Our will has not to command, as that of man, an inert substance. When we wish to go to any place, everything in us is activity, everything is motion.

Our movement is so rapid that neither the wind, nor sound, nor light, nor any image taken from the universe of bodies, can give an idea of it. With the closest attention, man could not seize the interval of time that separates the departure and the arrival. To traverse the regions of the stars, to go from one extremity of the firmament to the other, it requires only the time to say: I wish.*

Our movements are not hindered nor retarded by any exterior obstacle. The densest matter, bronze, iron, or adamant, offers us no resistance. Our movements are made like those of a bird in thin air, and more easily still. In its flight the bird displaces the air as it advances, and glides between the liquid layers. The angel neither treads down nor displaces anything through

* Every winged spirit; angels and demons; therefore they are everywhere in a moment; the whole world is their place. (Tertull., *Apologia*, 22.)

which he moves. He goes, like the ray through a diaphanous substance.*

Finally, these movements, so complete, so rapid, and so free, are in the bosom of God. The bosom of God is the place of our motion as of our repose. We are always in Him.†

What a source of enjoyment in the power to move!

With delight I mingle with the swarms of angels that whirl through the material creation.

We go through these floating orbs, sown in the ocean of space like so many Fortunate Isles.‡

Darting far beyond, we arrange ourselves in concentric circles, and reproduce the primitive sphere which appeared around chaos.

In immense space we go mounting, descending, approaching each other, then withdrawing afar, describing a thousand graceful curves.

By these sublime plays, we honor and glorify the God who gave us our wings, the God—principle of all movement, as of all repose.

* Walls are not an obstacle to angelic spirits, but all visible things yield to them; all bodies equally, no matter how solid or thick, are to them penetrable and pervious. St. Bernard, *Hom. on Missus est.*

† Angels sent are before God, because howsoever they come sent, they are within Him. (St. Greg. Naz., *Hom. 54.*)

‡ Angels go over all places, are actively every where, both on account of the promptness of their ministry, and on account of the immateriality of their nature. (St. Greg. Naz. *Orat., 34.*)

X.

FREE WILL.

By the side of our power to act, or rather in it, resides another faculty which reveals on the part of the Creator an admirable delicacy: it is Free Will.*

Are there then, O Lord! creatures whom Thou hast esteemed and loved to the point of being willing to constitute them free and masters of themselves? They will be able, at pleasure, to do an act or not do it, to do it in one way or in the opposite. Hence their conduct will show all the variety which pleases them.

Free will, impregnable citadel, in which no created power will be able to force our ability to act!

Free will, mystery of condescension, whose depths we should not be capable of sounding, but whose wonderful results we admire!

Free will, thou art the most noble and the most divine of our gifts, that which elevates us the farthest above inferior nature, and brings us closest to the Sovereign Being!

'Tis by free will that we have been given over to our own keeping; by it we belong to ourselves.

Could an intelligent creature have expected such a privilege? Could it have conceived the possibility of it?

* Wherever there is intelligence there is free will. Thus it is evident that in the angels free will is found in a more excellent manner than in men. (St. Thomas, i, q. 59, art. 3.) It is of faith that free will is in the angel. (Suarez, l. 3, c. 2, n. 2.)

Would it not have looked on this gift as the exclusive appanage of the Omnipotent?

In this, as in a thousand others, O Lord! Thou hast done more than we shall ever be able to comprehend. In Thy infinite wisdom, Thou hast found the secret of uniting and putting in accord what would have appeared to us impossible, Thy sovereign domain and our full liberty.

On the one side Thou hast made us masters of our thoughts and works; Thou hast given us the initiative and the responsibility of them. We see it, we feel it, and we have received the assurance of it from Thy lips. *

On the other hand, we know that without Thy coöperation and impulse we should not be able to think, to act, or to will; every initiative would become impossible to us.

It is necessary in conferring upon us some part of Thy sovereign domain, that Thou keep it intact for Thyself, and in rendering us masters of ourselves, Thou remain absolute Lord of us.

Our wills are like so many birds of rapid flight, which the hunter has started. They have free play in the forests or fields, in the light and in the azure vault. But the One who has said, "Leave, fly," preserves the wonderful power to regulate at his pleasure their capricious windings, and trace for them in the air the way from which none is to wander.

Through unforeseen events, and the vicissitudes which are the results of freedom of will, and constitute the history of angels and of man, God has never ceased to hold the thread that guides, and to make everything concur to the designs of His justice and of His goodness—in a

word, to bring everything back to the vast plan of His providence.

I know that in giving us a proof of our excellence, free will reveals to us at the same time a deplorable imperfection: it is not only the power to choose between different good things; it is, alas! that of choosing good or evil.

But in this imperfect freedom of the will there is a way of transforming it wholly into a privilege. The power to do evil may become for me a precious treasure; I have only to put it in the hands of Him who gave it to me, and say to him:

“For love of Thee, O my God! and for my salvation, I in my turn entrust it to Thee. Rule my will, and keep it always united to what is good. Led by Thee in my choice, I shall not be less free; I shall possess a greater liberty, and shall enjoy it the more fully. I have chosen to be thus guided by Thee; I have earnestly desired it; I have solicited it as a favor.”

What an offering to God of free will, noble, fertile in good, incomparable, containing within it every sacrifice, all wisdom, every excellent dower!

Yes, this faculty of choosing ill, in itself so great an imperfection, and which will be for many a dangerous temptation not only, but a source of evils and of misfortunes, my offering will change into a perfection; it will make it an instrument of virtue and of merit, a means of elevating me higher in glory, a subject of eternal benediction to my Creator.

XI.

THE SECRETS OF THE HEART.

JUST as in the case of free will, God has granted me a power that nothing could overcome, subject to Him alone ; so has He reserved in the bottom of my heart a secret place, into which the eye of no creature can penetrate, without my consent.*

Magnificent privilege, with which man too will be honored as the angel is !

As long as man does not manifest by any exterior sign his intimate sentiments, and he has not the will to make them known, no creature will be able to filch from him his secret.

It belongs to God to read the depths of the heart which He has created, and penetrate its mysteries.

In creating us, God did not will to place before His vision an obstacle, to put up a mechanism the play of which should escape Him, to make exist in the bosom of His light a dark point.

Essential to an Infinite Being, this knowledge of the heart is exclusively reserved to Him.†

The Incarnate Word will discover, one day, the hidden designs of the Pharisees ; the most cunning men will see

* What depends on the will alone, or what is in the will alone, is known only to God. (St. Thomas, i, q. 57, art. 4.)

† No one can see the mind of another except God alone. (St. Thomas, i, q. 107, art. 1.)

in this the proof that He possesses divine knowledge, and that He is God.*

Satan will vainly make the tour of the world, and go through it in every direction: he will see events in which the gatherings of men take part; he will be a witness of the works men do; but nothing of what takes place in the interior of the heart will strike his gaze.†

Let legions of devils press around me; let them burn to know what goes on within me; let them fix on my heart their scrutinizing and jealous eyes.

These subtle spirits have seen unveiled the laws of the universe, seized the combinations of the winds, sounded the depths of creation;—arrived before the unknown abyss of my nature, they must stop.

The secret will be there, near them, before them, under their hand, and always inaccessible, always invisible, it will escape them ever. My secret is for me alone—my secret is for me alone.‡

Let the more penetrating but more kindly eye of the angel be fixed on me likewise: against my will, it shall not any more fathom the secret of my heart.

Natural perspicacity of vision, great attention, long experience, nothing will suffice.

What do I say? Even the light of glory, which to the eyes of the elect illuminates such great and deep mysteries, will not penetrate that far. God has willed that His gift

* The Lord, seeing their thoughts, shews Himself God. (St. Jerome, *on St. Math. c. ix.*)

† Seeing all that is wrought, not knowing however what goes on in the heart. (Origen, l. 1, *on Job.*)

‡ Isaias c. 24, v. 16. The hearts of others are closed to human and angelic eyes. (St. Gregory, *Morals*, l. 25, c. 7.)

should be complete and without exception: for heaven as for earth, my heart will be a domain ever reserved.

This domain of my heart is therefore truly inviolable and sacred: no one, without my consent, can cross its boundary.

When an angel, or one of the elect, will come to visit it, it will be because I shall have of my own accord opened the door. Ever shall I be pleased to do the honors of a sojourn, the only one in which I am absolutely master, to the elect and to the angels.

What joy to know that there is one point of creation which is common to God alone and myself; a sanctuary in which only God will be present with me, in which I shall be able at any hour when I please to commune with Him, without intermediary or witness!

O God! how admirable Thou art towards Thy intelligent creature! With what delicacy and dignity dost Thou treat him! Thou art inexhaustible in the means Thou dost employ to give him a noble idea of himself, and to bind him to Thee by the most loving thoughtfulness.

XII.

LANGUAGE.

GOD, who has endowed us with the privilege of being able to keep the secret of our hearts, has bestowed the no less precious means of manifesting it at will, in making mutual revelations, in communicating to each other our thoughts and feelings: that means is language.

God speaks to Himself by His interior Word; He speaks to us, when He enlightens us and reveals to us His thoughts.

In our turn we speak to God, not to make revelations to Him, but to ask Him His will, and express to Him our admiration at the sight of His works and of His magnificence.*

The language we have received from God differs essentially from that of men. Our will alone, without any exterior or borrowed means, is enough to manifest what takes place in us. When I wish to make known my mind to a spirit, that direction of my will is speech he understands.†

Our language is therefore a pure act of intelligence, and of will, by which we communicate our interior secrets and intentions. Our angelic colloquies are

* An angel speaks to God, by consulting His divine will about what is to be done, or by admiring His excellence which he never comprehends. (St. Thomas, i, q. 107, art. 3.)

† The concept of the angelic mind is put in relation to another by the will. (St. Thomas, i, q. 107, art. 1.)

naught but the interchange of these voluntary communications.

There is a difference between simple language and illumination.

Illumination is manifestation made by one angel to another of a reality dependent on the first truth, and belonging to the treasury of eternal truths. It ornaments and perfects the one receiving it.

Simple language is the manifestation of the will, subject only to him who expresses what he desires. It does not at all produce in the intelligence the same effect as illumination. An angel speaks to his superiors; he illuminates only his inferiors.*

Knowledge resulting from our words is never incomplete. The idea is seen in all its light and in an adequate manner. Our language is pure simplicity. It has the perfection of ice, producing the object without alteration, and disappearing itself. It gives rise neither to illusion nor to error.

What shall I say of its energetic brevity? Men have regretted not being able to put a book in a page, a page in a phrase, a phrase in a word. It is reserved to the language of angels to make this wonder real.

Our language is tied down to the conditions of neither time nor space. The least instant suffices for our revelations, and the greatest distance does not prevent our being heard.†

The angel to whom I address myself alone hears me.

* Those superior speak to the inferior, the inferior to the superior. (St. Thomas, *Ibid*, art. 2.) The inferior angels never illumine the superior. (*Ibid*, q. 106, art. 3.)

† In speech of angels distance is no impediment. (St. Thomas, i, q. 107, art. 3. Suarez, l. 2, c. 28, n. 14.)

None of the rest seizes my words.* But I can address several at once.†

It is thus that the separated souls commune with each other and with us. They converse in the language of angels. Their will and their desires are their expressions and their words.‡

As long as souls are united to bodies, such a language is impossible. We cannot ourselves communicate with them, except by striking the air and thus producing sound.||

If it happen that we speak to some privileged souls without the intermediary of sense, it is because these souls are miraculously elevated above the ordinary conditions of nature and of grace. Such exceptions are rare, and do not occur except in the midst of a rapture or ecstacy.

In the conversation of the angels every word is exquisite. Like the sentences of the wise man, their fraternal outpourings are like apples of gold in baskets of silver.§

When they speak together it is to present in common what is good in each individual. Each one enjoys his treasure, and it is from love of all that each one brings forward the divine gifts that are in him. These gifts are infinitely varied. As many as are the angels, so many too are the ways of thinking and acting.

* When angels speak to each other, one may hear without others *hearing*. (St. Thomas, i, q. 107, art. 5.)

† It is clear one angel can speak to several at once. (Suarez, l. 2, c. 28, n. 20.)

‡ The words of the angels are their desires. (St. Gregory, *Morals*, l. 2, c. 15.) They acknowledge that an angel can speak to a separated soul after the manner of angels. (Suarez, l. 2, c. 28, n. 69.)

|| We say an angel cannot speak to a soul joined to a body with merely spiritual speech. (Suarez, *Ibid.*)

§ Proverbs, c. 25, v. 11.

The discourses of the angels are not like those of men, the perpetual repetition of things already known. Every word that comes out of their mouth contains some beautiful reality hitherto latent in their heart; it is always the same rivulet, always new water.

Who could, with human elements, explain the magnificence of angelic language? Who could tell the wonders it works in us? More intimate knowledge, sweeter joy, more heartfelt charity, closer union, more living associations!

Through the ages, what human sounds will strike the air! What studied expressions will be laid up in the cases of libraries? But what is beautiful language for man, is not always such for the angels.

No language is rich or beautiful if it be not accompanied by what it represents. And who does not know how far it is among men, often, from the fine phrase to the good action, from elegance of style to holiness of life?

When we find, in the orator or writer, excellence of word upheld by worth of deed, then only we recognize a reflex of angelic language.

XIII.

LOVE.

Among God's creatures I see some tend to their end by an impulse given them, as an arrow that flies; others by a movement that is their own, but unconsciously, as a stone that falls; others by a movement that is their own, and consciously, but without reflection, like a deer which runs to the source of waters; others, finally, by a movement their own and spontaneous, with knowledge, conscience and reflection: these are intelligent creatures, souls and pure spirits.*

At the sight of our end and of the results of our election, we experience an attraction which solicits our will, and aids it to direct itself: it is the revelation of a new faculty; it is the attraction of love; it is the faculty of loving.†

Our will has been created free, but not indifferent. It is affected by what is presented to it under a beautiful aspect. In presence of what is good, it experiences an agreeable impression, and feels itself drawn to it.

This delightful attraction is the awakening of love; the free movement of the will that gives itself up to it, is its action. By complacency in the loved object, the

* It is to be considered that since all things proceed from the divine will, everything in its way by appetite inclines to good, but differently. For some, etc. (St. Thomas, i, q. 59, art. 1.)

* Natural love is nothing more than the inclination of nature given by the Author of nature. (St. Thomas, i, q. 60, art. 1.)

heart extends its wings; by love it takes its flight towards it.*

The term of love comprises the mutual gift of two objects loving each other, and the reciprocal possession of the two loved objects. These correlative operations are accomplished by union.

God, knowing Himself, in the splendor of His full light, is both subject and object, at the same time gift and possession. In Him is consummated perfect union, the term of perfect love.

In adorning His creatures with His own amiability, He has rendered them the object of His love. His preference for them is in proportion to the attributes He has bestowed upon them, and He tends to union with them in like degree.

By the sweet inclination He has given to our will, God solicits its determination and its choice; He invites us to love Him for Himself, and to love His creatures in Him and on account of Him.

Behold us, therefore, in union with the preferences of God! We feel ourselves attracted above our surroundings, above ourselves; we aspire to a perfection ever higher; we wish to be united to sovereign perfection.

Splendid testimony of the nobility of our origin, of the excellence of our nature, of the sublimity of our end!

The loadstone attracts pure iron, but remains inactive before gross scoria. The bee flies to the perfumed flower, but keeps far away from a source of infection. The eagle hovers over serene heights, but avoids the low places that please the reptiles.

* St. Francis de Sales, *Treatise on the Love of God*, l. 1, c. 7.

From the faculty of loving, as from an inexhaustible source, will proceed the ardor and the transports of the angels. To this faculty will be due the attraction, the movement, the unison, which make the life of the spiritual world, and of which we shall soon give the history.

What ravishes me now, what lights up in all my faculties as a divine fire, is that I receive in myself such impressions and such images; that I experience the perpetual need of making rise upward from the depth of my heart to the height of the divine Heart all the favors of which I am the object; it is not to be able to fix my gaze on the divine excellence without experiencing an irresistible power; it is, finally, that my Creator Himself excites my eager tendencies to Him, and deigns to offer me the union of His sovereign perfection with my nothingness.

Thanks to the power to love, I shall be able, O my God! to fulfill the sublime functions Thou hast assigned me, in the first rank of Thy creatures, at the head of the highest hierarchy of Thy angels, in the burning choir of Thy Seraphim.

XIV.

IMMORTALITY.

To crown the outpourings of His goodness in our nature, He has marked it with a seal that is indelible: He has created us immortal.*

We are not essentially immortal; we are such by the favor of God. We owe our immortality to a positive act of His will. The ray shines by virtue of its source, not of itself.†

God alone possesses in Himself the principle of being, and consequently of immortality. The indestructible germ of life, which we carry in us, was freely placed there by the hand of our Creator.‡

Our nature, as God has made it, does not give the least cause for destruction.

Not depending on the union of two substances, as that of man, our life will eternally remain outside of and above all the efforts of death.||

We cannot cease to be by the corruption and separa-

* That they are immortal we hold by faith. (St. Bernard, *De Consid.*, l. 5, c. 4. Suarez, l. 1, c. 9, n. 2).

† Did He withdraw His action from them, they would be reduced to nothing. (St. Thomas, i, q. 9, art. 2.)

‡ Only God has immortality, because He has it by nature, not by favor. (St. Jerome, *against Pelagius*, Dialogue 2.)

|| What has no body, that is possessed of reason and is immortal. (St. John Damascene, l. *De Decret. et Placit.*, c. 7.)

tion of atoms, like the human body, for our nature is simple, without parts composing it.*

We cannot be annihilated by any cause distinct from God, for to annihilate, as to create, surpasses equally the power of anything created.†

For this reason, we could not destroy ourselves, had we even, which is impossible, the will to do so.

Against all divine decree of our annihilation, we have the divine decree of our immortality.‡

God's attributes are the highest protest against the annihilation of men and angels.

Wisdom Divine, that proposest ever to Thyself an end, and usest always means worthy of Thee!—in calling into being all these pure spirits, in adorning them with Thy gifts, in causing Thy image to shine in them, in beautifying them as Thy master-piece, couldst Thou have labored only for nothingness, to have Thy work disappear?

Justice Divine, to whom it belongs to render to each one according to his works!—after having received our benediction and our praise, our fealty and our devotion, our adoration and our love, couldst Thou open beneath our feet the abyss, there where Thou dost show unto us a crown?

Truth divine, who hast placed in us irresistible aspirations to a life without end!—in assigning to us an aim, in pressing us to tend toward it, couldst Thou leave us

* The angel is not capable of such corruption on the part of any power, even of God. (Suarez, l. 1, c. 9, n. 4.)

† In whose power is being and not being. (St. Thomas, i. q. 9, art. 2.)

‡ Ps. 148, v. 6. That is, this decree will not vanish into air. (*Bellarmin, on this place.*) All the citizens in it will be immortal. The omnipotent God its founder, will do this. He has promised, and He cannot lie. (St. Augustin, *City of God*, l. 22, c. 1.)

in the impossibility of reaching it, cruelly diverting Thyself in deceiving us?

Goodness divine, who dost naturally communicate Thyself outwardly, and make happy the beings that approach to Thee!—wouldst Thou at first have rejoiced us with Thy smile and crowned us with Thy love, only to dash to pieces all at once such a beautiful destiny?

Yes, oh my God! I see in every one of Thy perfections the sure pledge of my immortality; to each I owe my thanksgiving.

But, wonderful harmony, this thanksgiving, in turn, and Thy glory itself, demand in me a life without end!

It is not without an intention worthy of Him, that the Divine Painter has laid the richest tints of His brush, the master-pieces of His intellect and heart, not upon a canvas coarse and frail as the material universe, but upon a texture as delicate and lasting as the nature of souls and of pure spirits.

In seeing them the Creator will rejoice eternally at the work He has done, and will contemplate His most brilliant image. Eternally, on their part, will our faculties and our nature tell of His goodness and of His love.

Immortality, benefit upon which all the other benefits rest, and which makes them lasting; thou art eternity itself, as far as that can be given to a creature. To Thee alone shall we be debtors for the consummation of our gratitude towards our Divine Benefactor!

XV.

NOURISHMENT.

IN the lower order of beings, what is life?—a perpetual struggle with death. These creatures escape death only by assimilating a nourishment which repairs the renewed losses of each day.

All vegetable and animal life is due to the action of an aliment. The carpet of verdure on the hill-side, the tuft of flowers in the rocky crevice, the fresh oasis in the midst of the desert, reveal the presence of the spring. The colossus that leaves his impression on the earth by his weight, the insect that the petal of a flower finds light, have only attained their proportions, and preserve them, by participating in a grand banquet served to living beings by Providence.

Spirits have no need of the gross aliments that nourish and sustain bodies. They are not condemned to draw from a perishable source the principle of an ephemeral life. Their life is too far above such a life as that.

They would not, however, be able to suffice for themselves, and dispense with all aliment.* God alone, bearing in Himself life, has no need of a principle outside of His nature.

The superior life the angels enjoy, their beauty, their

* Angels are not sufficient to themselves, but need intelligible food. (Origen, *on St. John.*)

vigor, their youth, their immortality, come from a source that has nothing material.

Raphael said to Tobias: "It seemed to you that I ate and drank with you; but I am nourished with an invisible food, and make use of a beverage that cannot be seen of men."*

This aliment of spirits, this bread of angels, this meat, this drink, all invisible, are life by essence, the truth, the Word of God, God Himself.†

Without this nourishment the angels could not subsist. Thought is a ray; without the ray there is no thought; without thought there is no intellectual life; without intellectual life there is no spirit, no angel.

The devils themselves, though lying spirits of error, need something of divine light to subsist in the midst of their darkness. These starving beings stand in need of some crumbs from the feast of intellects.

Like us, the human soul finds its food in the Word of God. Therefore is it immortal as we. Taking unto itself the incorruptible, it bears within it incorruptibility, and sees its existence bound up with the very being of the Word.‡

The continual participation in this divine aliment produces the continual flowering of our natural perfections. The magnificent outpourings of divine goodness in our

* Tobias, c. 12, v. 19. That is, God and the vision and fruition of God is the food of angels, by which they are filled with delight and made perpetually happy. (Corn. a Lapide, *on this passage*.)

† God Himself is, as it were, their life and common food. (St. Aug., *City of God*, l. 22, c. 1.)

‡ Who is truly the food of angels, whom, being incorruptible, the Word of God feeds in an incorruptible manner. (St. Aug. *on 77 Ps.*) Angels and human souls, from the fact that they have a nature by which they are capable of knowing truth, are incorruptible. (St. Thomas, i., q. 61, art. 20.)

nature will never have an end. They will continue eternally, by reason of the eternal continuation of the divine life which is communicated to that nature.

I would willingly say that we are perpetual emanations from the divine nature ; but it would be necessary to understand this term in the pure and simple meaning of our disciples on earth, and not in the gross and false sense of heretical pantheists.*

Immortal flames of divine fire, verdant branches of a divine stem, inexhaustible perfume of an eternal flower ; continued beat of a heart that gives life, rays always brilliant of an unfailing sun, fount always flowing from the bosom of the adorable Trinity, perpetual smiles of a God eternally good !

Behold, as far as material figures can express spiritual realities, what we are in the sight of God. Divine Word, principle of my existence, of my life, of my immortality, after having created me, Thou hast in no way withdrawn from me ; Thou hast remained to sustain me.†

O how much more gratitude do I not owe Thee for this conservation than for my creation, for it is my creation itself continued, made perpetual, eternalized !

* On the manner of emanation of things from the first principle. (St. Thomas I, q. 45.)

† He did not make and go away. (St. Aug., Confess., l. 4, c. 12.)

XVI.

ORNAMENT OF THE UNIVERSE.

IN the scale of perfection, the two classes of natures God has produced are immensely distant one from the other. That of the spirits has nothing above it but the infinite nature of their Author ; that of bodies is below all, and borders on nothingness.*

The pure spirits, with their admirable privileges, are the honor and ornament of the universe. They were necessary to creation to make it worthy of God. To reflect the Divine Image the muddy waters of this nether world would not have sufficed ; the limpidity of the angelic world was needful.†

Bodies alone, with their forms however delicate or grandiose, with their varieties and their brilliant colors, what would they have been but a blind, inert mass of dust ?

The angels absent, what would be those spheres and orbs that move in space ? Earth without a firmament, suns without rays, theatres without spectators, creatures unconscious of themselves, without knowledge of their end.

* After God we know angels. (Tertull., *on the Flesh of Christ*, 6.) One next to Thee, the other almost nothing ; one to which Thou art superior ; the other to which nothing would be inferior. (St. Aug., *Confess.*, l. 12, c. 7.)

† It is necessary to admit that some creatures are incorporeal : for what God especially intends in created things is the good which consists in resemblance to God. (St. Thomas, i, q. 50, art. 1.)

— Sombre and heavy horizon! or rather complete absence of horizon, thick darkness, frightful night in all the extent of created space!

What the perfume is to the flower, verdure to the meadow, the voice to a bird, the soul to the body, that the angels are to the universe. By the power of the angels, everything knows and admires, loves and glorifies, sings and blesses its Creator.*

The soul of man takes part in this ministry and its duties; but it could not supply the part of the angels.

The soul has periods of forced intermittence. Rarely does the heart continue to watch when the senses succumb.

When everything on earth is plunged in sleep, who then will continue to sing the glory of God? Who will tell again the mysterious poems sacred to the night?† The stars? Without doubt, but not alone.

The stars always need intelligent beings and hearts to accompany them. Alone they would remain blind, insensible, mute; they would not chant any more; praise would have ceased in the universe.‡

Connected on the other hand with the destiny of the body, the soul is confined to a narrow sphere. It cannot reach the limits of the material world, and could not lend its voice to the least part of creation.

Finally, without the angels, the masterpiece of divine

* Angels are truly the flowers of the universe, because it is illumined by their brilliancy. (St. Ambrose, and St. Luke, c. 12.)

† Job., c. 35, v. 10.

‡ The ineffable majesty of God shines more brilliantly while the angels sing it in the darkness of the night. Oh! obscurity of night, fit and the more to be sought for the praise of God by the angels! (Vivien, *on St. Michael*.)

wisdom would have been reduced to the proportions of an incomplete work.*

Just as below man there were to be natures purely corporeal, it was fitting that above him there should be placed natures purely spiritual.†

It is due to the angels that the divine work appears in the proportions and the equilibrium which make its unity, harmony, and perfection. Thanks to the angels, the universe has been clothed with splendor; it has received its crowning ornament.

* For the perfection of the universe there must be intellectual natures. (St. Thomas, Against the Gentiles, 49.)

† It is requisite to the perfection of the universe, that every grade of creature should be found in it: but there is the corporeal, as stone; the mixed, as man; therefore ought there to be a purely spiritual creature, as the angels. (Vivien, *The Angel.*)

BOOK SECOND.

THE OUTPOURING OF DIVINE GOODNESS UPON THE ANGELS BY GRACE.

I.

THE NATURAL ORDER.

I HAVE just contemplated, O my Creator, the outpourings of Thy love in the riches of our nature. This sight ravishes me with joy, and makes me feel my inability to return worthy thanks.

And still, with the admirable variety of its perfections, what is this masterpiece of the angelic nature, in the plan of Thy goodness? The humble foundation, the obscure basis of the wonderful edifice that is to make glorious Thy name.

Lend therefore to my word a new delicacy, to my voice greater purity, to tell of Thy supernatural gifts. Cause human expressions to reflect as I would wish the reality of heaven.

Angels, my brothers—human souls, my sisters—let us raise higher our thoughts; let us fix our hearts on that which is above; another career opens before us, a new order of things begins.

My devoted secretary, courage! I understand how

here the pen trembles in thy hand: to translate my thoughts into thy language will, more than ever, be a difficult task.

Take care, nevertheless, not to lose confidence; know that in heaven a certain boldness is applauded, when accompanied by perfect submission of mind and heart.

To souls, as to us, the supernatural order will appear in its grandeur and beauty, but it behooves them to exactly distinguish, first of all, what belongs to the natural order, what constitutes and characterizes it.

The natural order comprises three elements: the beings composing it, the disposition of these creatures, their common end.

The beings composing the order of nature are all creatures, from the atom to the Seraph.

Their disposition is the harmony established in the spiritual and material universe by Providence.

Their common end is to glorify their common Author in various ways.

Intelligent creatures tend to their end by knowing their Author, in loving Him, in praising Him, in enjoying the sight of His perfections, in experiencing His benefits.*

Creatures without reason attain their end by reflecting the perfections of God, in becoming for intelligent creatures an object to make them admire Him and bless Him.

A spirit is naturally perfect when it knows its Creator according to the whole extent of its intelligence, loves

* Rational creatures gain their last end by knowing and loving God, which is not the province of other creatures that attain their last end in as much as they partake of some likeness of God, since they are, or live, or know, (St. Thomas, i, ii, q. 1, art. 8.)

Him with all its heart, possesses and enjoys Him to the full extent of its power.

Having reached this state, the spirit no longer tends to its end; it has attained it; it is at the apogee of its perfection.

The perfection of a creature consists in possessing what is essential and intrinsic to its nature, what its nature exacts and calls for, what makes it like the type the Creator had in view when He called it into being.

This creature is perfect only in a contingent and relative manner. Though the exigencies of its nature are satisfied, God could confer on it new perfections.* This He could do without having it leave the natural order.

God will grant to man in his innocence, privileges above his nature, without being above all created nature. Of this number will be immunity from pain and death.†

Such is the natural order. It embraces all finite natures, be they already created, or be they only simply possible.

From our creation, we were perfect in nature.‡ Our nature was complete; no perfection was wanting to it. We were able to taste of the happiness which results to a being from the full use of its faculties and from the possession of its end.||

Had we been placed and definitively fixed in this order,

* The intellect of the angel has no defect, if defect be taken as a privation, in this, that it has not what it ought to have. If defect be taken as a negation, in this sense every creature is defective compared with God. (St. Thomas, i, q. 12, art. 4.)

† Theologians call these gifts *preternatural*.

‡ The angelic creature in the beginning of its creation had the perfection of its nature. (St. Thomas, i, q. 62, art. 1.)

|| As to the beatitude which the angel can acquire by its power, it was created happy. (St. Thomas, *Ibid.*)

we could not have pretended to a higher destiny. Possessing our end, we should have eternally blessed God, contemplating Him in the measure of our intelligence, thanking Him according to the measure of our love.

But happiness of an inferior order could not suffice for the designs of God in our regard. In His eternity He had prepared more beautiful things for us.

Before us open out other perspectives; around us extend other horizons: another end is proposed to us, and by that happiness of another kind.

We had never belonged to the purely natural order. From the first moment the supernatural order had opened to us. It was in its bosom that we received existence and life.*

* To that natural end was added the supernatural end of beatific vision. (Suarez, l. 5, c. 1, n. 2.)

II.

THE SUPERNATURAL.

THE supernatural! At the word, lo! we are transported an infinite distance above created nature.

The supernatural! Being apart, forming its universe for itself, dominating the rest by its essence, its properties, its faculties, its acts, its end.

The supernatural! Raise your eyes above contingent and finite beings, above creatures that exist or could exist.

There, in that transcendental region of thought, uncreated nature will be seen, the infinite essence, sovereign perfection, the absolute supernatural: God.

God is in fact the supernatural. He is such by the simplicity of His essence, the society of the Three Persons, by being Himself His own end, and by all the wonders of His intimate life.

In making Himself known as the Creator, God has shown Himself only outwardly; He has kept the inward secret of His essence.

Will He keep forever this impenetrable secret? Will His essence always be inaccessible, invisible, unknown?

Will the day come when He will raise the veil which covers it—when He will make it manifest, when He will call His creatures to contemplate it? Who will dare pretend it?

Let God create spirits a thousand and a thousand times more perfect than we: like us, these spirits will find themselves at an infinite distance from Him; like us, they will be incapable of seizing and contemplating His essence.*

God could not create beings the excellence of whose nature would equal the supernatural. These two ideas mutually exclude each other.†

But could God, in giving to His creatures privileges above all proportion to their nature, establish them in a supernatural state?

Despite all the impossibilities which here rise up before created intelligence, God will make real this wonder of wonders; there will be natures finite, beings created, simple creatures, who will be raised to the level of God, and will share in the infinite nature of God.‡

They will have as their end the intimate sight of God, vision of His essence; they will see Him face to face; they will possess Him; they will enjoy the delights of His bosom; they will contemplate His interior beauty; they will have their happiness in Him.

Associated to the supernatural by an end which is the supernatural itself, souls and pure spirits will form the supernatural order.

The supernatural order! Shall we not have a nobler and more legitimate term to designate the masterpiece of God's heart?

* It is certain that God can create substances more and more perfect without end, but it does not thence follow that He can create a supernatural substance. (Mazzella, *De Angelis*.)

† No created substance can be supernatural. (Suarez, l. 2, c. 29, n. 2.)

‡ They are happy by participation, as they are called gods by participation. (St. Thomas, i, ii, q. 3, art. 1.)

What is the supernatural ? Is it not the divine ? We share then in the divine.

Created in the divine, living and acting in the divine, advancing each day in the divine, reaching, for eternity, at last, the very centre of the divine, we form essentially with God the divine order.

We shall admire, one day, a divine order more excellent still, that which will result from the hypostatic union of the Word with human nature.

We are in relation with the divine essence ; the humanity of the Word will have relations of special character with the Divine Persons. These will be ineffable affinities. That humanity will live their life, and produce acts we could not.

The Divine Maternity will be one of the wonders of this superior order ; the Christian Priesthood will be its magnificent extension. The functions of the priest and those of Mary will equally depend on it.

To propose to give the divine, the infinite, to what has for its foundation only nothingness ; what bounty ! This goodness reveals itself to us, great, broad, not as the firmament, not as the universe, but as the gift bestowed on us itself, like the bosom of God ; it is infinite.

We bear engraved on our hearts already the words we shall draw from the bosom of the Word, and which the beloved disciple will one day profer on earth : God is charity !*

Yes, God is love ! and he alone will understand His ways who will understand His love. Creation is love, conservation is love, deification is love and the very height of love !

* St. John, 1 Ep., c. 4, v. 8.

O language of man ! language of man ! why dost thou seem to become the drier and the ruder, the sweeter and the more ravishing our thoughts are ; the lower and the narrower, the more elevated and vaster they are ; the more colorless and languid, the more they are brilliant and full of life ?

So flexible and so supple for material ideas, thou dost resist the forms of ideas that are supernatural and divine : thou ever makest them but low and dwarfed. I must say it, that man may not take such feeble expressions as the exact measure of the great truths I recall to him.

III.

AID.

FROM our natural state to the bosom of God there is infinity. How bridge over such a distance? How raise ourselves to this height?

We have said it: none of the pure spirits, however perfect we imagine it, would dare try it.* More readily should we see man, under the weight of his body, reach the regions of the firmament, and transport himself from star to star.

And yet, O my God! we have the assurance that the distance will be triumphed over. Since it is Thou who proposest to us so high an aim, Thou wilt well know how to furnish us a means proportioned to it.†

The means of attaining to the bosom of God, as it must be supernatural as God, cannot be other than God—God intervening as aid and succor, and giving to His intervention that name forever blessed of grace, which will express favor by excellence.‡

The integrity of our nature will not disappear. It will serve as a foundation for grace, as grace will be the support of infused virtues.

* Nor can any creature attain ultimate beatitude by its natural qualities. (St. Thomas, i, ii, q. 5, art. 5.)

† The acts that lead to the end must be proportioned to the end. (St. Thomas, i, ii, q. 109, art. 5.)

‡ It is necessary that God alone deify, communicating the participation of the divine nature. (St. Thomas, i, ii, q. 112, art. 1.)

We shall then be elevated, transformed, placed in a condition to tend to our supernatural end.

We received at the same time sanctifying grace and actual grace.*

Sanctifying grace, participation of the intimate life of God, made us resplendent with the interior beauties of this life. It is the residence of God in us, not simply by the immensity of His nature, but by our union with Him.

Actual grace, the impulse and strength God gives us to make us do meritorious works, is an active help which is renewed for each operation, and demands the concurrence of our will.

With grace we received the infused virtues. The habits or inclinations, formed prior to all exercise, prepare our faculties for their respective acts.†

We finally received the gifts of the Holy Ghost. These gifts dispose our hearts to receive the divine movements, and allow themselves to be guided according to rules more extraordinary and elevated than the common laws of nature and of grace.‡

Grace, infused virtues, the gifts of the Holy Ghost, were bestowed upon us at the very instant of our creation.§

In creating nature God embellished it with supernatural beauty, and enriched it with heavenly treasures.

* Who made the good will in angels but Him who created them by His will, at the same time giving them nature and bestowing grace. (St. Aug., *City of God*, l. 12, c. 9.)

† Angels had all virtues infused in the first instant. (Suarez, l. 5, c. 4, n. 10.)

‡ I do not see why these gifts are to be denied to angels, or why they should be incapable of them. (Suarez, l. 5, c. 4, n. 12.)

§ The angels were created by the Word, and by the sanctification of the Holy Spirit received all manner of perfection. (St. John Damascene, *On Faith*, l. 2, c. 3.)

He gave Himself to us as a means, at the same time He proposed Himself to us as an end.

From the instant the end was proposed to us, it was necessary that we should tend to it. No delay was possible.*

We were like trees created with their flowers and ready to bear fruit; flowers and fruits with which we shall not cease to crown ourselves, in virtue of the divine graft inserted in our nature.

Thou hast so loved us, O my God! that Thou hast not been willing to leave us one instant without those ornaments, alone capable of rendering us agreeable to Thy eyes, without the precious help of Thy action, alone capable of making us produce works worthy of Thee.

Divine grace, with its principle, its wonders, its economy, constitutes the supernatural order, but that order only in its formation and progress. Divine glory alone will be its consummation and crown.

The supernatural is not an ornament to our nature simply exterior. It reaches and affects it, as if it pertained to its essence. Without destroying it fundamentally, without changing its identity, it makes it undergo a complete transformation.†

* The angel, from the time of creation, began to be a journeyer to his home, for which he was made; and therefore from that time ought to have received too the grace of the journeyer. (Suarez, l. 5, c. 4, n. 9.)

† It affects intrinsically, whether by inhering, or by moving in a wholesome way. (Theologia Claromontensis, *de gratia, notiones præviæ.*)

IV.

DISTRIBUTION.

GOD did not give us all grace in equal abundance. He proportioned it to the natural perfections of each one. Those who received a more subtle and vigorous substance were endowed with supernatural gifts of greater excellence.*

Nature has been created for grace, as grace for nature. God has established different degrees in nature only to make them the basis of different degrees of grace and of glory.†

God will not follow the same rules with regard to men. In them the distribution of grace will be independent of the natural perfections of soul or body.

Human nature once vitiated is no longer worthy to receive grace.‡ God will humble it, choosing what is lowest to confound that which is highest.§

In the midst of its privileges and its greatness, the angelic nature will too have its lesson of humility.

Human souls shall be called to the same glory as the

* The angels, who are created of more subtle nature, are endowed with greater gifts of grace. (Peter Lombard, Dist. 3, Sentence 2.)

† As the angelic nature is made by God to attain grace and happiness, so the grades of angelic nature seem constituted for different grades of grace and of glory. (St. Thomas, i, q. 62, art. 6.)

‡ In man there is what can impede or retard the movement of the intellectual nature; not so in angels. Whence there is not the same condition in each of the two. (Ibid.)

§ St. Paul, 1 Cor., c. 1, v. 28.

angels, and many souls will raise themselves by their merits above a great number of angels.

The soul of Mary will appear above all the pure spirits, forming an order apart, and that of the Incarnate Word will take its place on the throne of the Divinity.

Finally by these inequalities of nature and of grace, made in the distribution of grace, God will not cease to recall to angels and to men the free and gratuitous character of His gifts.

But in man as in the angel, God will observe an exact proportion between the grace corresponded with and the glory merited by it.* Grace will always be the seed of glory, as glory will be ever the flowering of grace.†

The imperfect being could never raise itself to an equality with Infinite Being; but Infinite Being opening its heart, stretching forth its hand, has said to it with goodness:

“Be of good heart! what is wanting to thee, lo! here it is. To leap the chasm, to reach me, to sit at my side, to share my glory, thou shalt have but to will it.”

O ladder of love! O royal way to the bosom of God! O wonderful avenue to the palace of the Trinity! Supernatural grace, in thee is my treasure, in thee is heaven, in Thee a happy eternity, in thee God Himself! God, eternity, heaven, I possess them in thee, because in thee I have the pledge of them.

The diffusion of grace brings to the angelic world

* Apoc. c. 21, v. 17. It is here meant that by the same measure is to be measured both the happiness of the angel as that of man, in proportion to the greatness of grace and of good acts. (Corn. a Lap., *on this passage*.) The difference of glory will be in them always according to the difference of preceding merit. (St. Thomas, i, q. 108, art. 7.)

† Since grace is the seed of glory. (Suarez, l. 5, c. 4, n. 10.)

movement, fecundity, life. Under its action every thing is astir and ferments. It produces a supernatural spring, of which a spring on earth is scarcely a gross image.

There is an immense vegetation, a fecundity of superior order, brought into the cold climate of nature by a breath from the bosom of God. In every heart that will give itself up to this influence, there will burst forth wonders worthy of heaven and of eternity.

V

THE TRIAL.

IN giving us, in the state of grace, the means to know and attain our supernatural end, God left us free. To move themselves and carry us to His bosom, the magnificent wings with which He had gifted us awaited His action and our concurrence. To take our flight and continue it was always to depend on Him and on us.*

God has created us without us; but he will not elevate us to so exalted a state without our coöperation. Our will must coöperate with His grace, and concur with it to our elevation.†

Our liberty honors Thee, O my God, in preparing for Thee, during eternity, praise spontaneous and cordial, the praise that wells forth from the heart of the child. It honors us by making us, by coöperation, the authors of our happiness, in procuring us the satisfaction of owing our salvation to ourselves. Yes, it is in view of this double honor that Thou hast said to us, from the first instant:

“Go, My angels! You see the end, and you have the means. I have placed in you the germ of your greatness; it belongs to you to make it bud forth. Fulfill your destiny of yourselves, and be worthy of Me.

* The means to obtain beatitude are free moral acts; as in men, so too in angels. (Suarez, l. 5, c. 1, n. 11.)

* He causes us to will; when we will, He coöperates with us to perfect. (St. Aug., *On Free Will*, c. 17.)

Your lot is in your hands, and everything will depend on your fidelity. I will not fail you in anything; on your part fail no less towards yourselves."

God immediately proposed to us to believe without understanding, and to adore without seeing.

To go to God, as author of grace, it was indispensable for us to believe in Him in a supernatural manner, to consider Him in the superior light of faith.*

For this He revealed to us not only His existence, but the unfathomable mystery of His nature; unity and indivisibility of essence; distinction and trinity of persons; generation of the Son; procession of the Holy Ghost; circuminsession; the missions.†

The mystery of the incarnation concerned us less than it did men: it was necessary for us to know it. The Incarnate Word shall be our chief; we shall celebrate His glory; we shall adore in Him our God.

The mystery of a God made man was then revealed to us: but this was in a general way, without circumstances of time, place, manner, person, or when it should come to pass.‡

God made us know that several among us would govern in His name the material world, that others would assist men; that all would glorify Christ and His Virgin Mother.

* Hebr., c. 11. This is no less true of angels than of men. (Suarez, l. 5, c. 6, n. 2.)

† It is to be said that the angels in probation knew the mystery of the Trinity more explicitly and distinctly than we. So theologians commonly. (Suarez *Ibid.*, n. 2.) The conclusion is that the angels explicitly believe all the articles of divine teaching. (*Ibid.*, n. 5.)

‡ This does not seem to apply to angels as it does to men. Still I judge it more, probable that angels in probation know by revelation and faith the mystery of the Incarnation. In probation they only knew in an obscure way that it was to be, and in a confused and general manner how it was to be. (*Ibid.*, n. 6, q. 34.)

In a word, He manifested His designs in our regard, declared to us His will, and ordered us to consecrate ourselves to His service.

The knowledge of so many supernatural truths, clear in their certitude, obscure in their object, was given us with grace.

Faith was to hold captive our intelligence, and make it long for vision; excite our hope and sustain its efforts; increase our love an hundredfold and draw it to the infinite.*

If God left us free in our acts, it was not through indifference on His part. In offering such a beautiful destiny, He had no intention of showing Himself satisfied with a refusal. He performed an act of goodness and of love, but at the same time an act of justice and of authority.

Understand, therefore, why, side by side with the eternity of delight ready to receive us if we should remain faithful, there appeared to us the eternity of torment destined to swallow us up should we revolt. It was tracing us the way, and showing us the reef.†

We were not then in the dark. We had light from the first moment; our aurora was one without blemish.‡

Created master of itself, our will was like a balance in equilibrium, which could not so remain. It was to incline toward the truth by good use, or toward untruth by abuse.§

* It became the angels to captivate the intellect in obedience to God. (*Ibid.* c. 5, n. 6.)

† Bail, *Theologie Affective*. *Treatise on the Angels*, c. 10.

‡ As soon as made, they were light. (St. Aug., *City of God*, l. 11, c. 11.)

§ The angelic will was as a balance, for it could incline to either side. (Albertus Magnus, q. 6, art. 3.)

Truths to believe, duties to fulfill; chastisement to fear, reward to hope for; aid of every kind, the end of the trial unknown; such was what presented itself at once to our freedom.

“Freedom?” I exclaimed, “liberty! gift divine! thou charrest me, thou drawest me—why dost thou so affright me?

“I am, alas! but weakness, fragility. Goodness of God, guard me from myself!”

VI.

THE REVOLT.

CREATED pure and constituted in truth, we had only to follow the impulse received to go to God.*

All followed it at first; in all the first movement was good. But, from the second step, at the first free act, a sad divergence was seen.†

There was a spirit, whom God had made superior to the others, favoring him with more excellent gifts. Brilliant with grace and full of wisdom, he reunited in himself the perfections disseminated among the nine choirs, and giving to each its distinctive character.‡ These were love, knowledge, equity, empire, strength, justice, authority, zeal, goodness. These gifts, as so many precious stones, heightened his splendor, and formed his raiment. In the language of man, a prophet will style them one day sardonyx, topaz, jasper, chrysolite, onyx, beryl, sapphire, carbuncle, emerald.§

* All were created of equal happiness at first, and so remained, until those who are now bad had fallen from the light of goodness of their own will. (St. Aug., City of God, l. 11, c. 11.)

† The first action was common to all, but in the second they divided; and therefore in the first instant all were good, but in the second the good were distinct from the bad. (St. Aug., on Genesis, ad Litteram, c. 4; St. Thomas, i, q. 63, art. 6.)

‡ As superior he contained in himself the perfections of all the others. (St. Gregory, Morals, l. 32, c. 18.)

§ By the gems are understood the spiritual graces and ornaments of the angels before the fall. (Corn. a Lapide.)

This privileged Angel was to be the created image of the Word, as the Word was the uncreated image of the Father. Not only did he bear within himself the divine resemblance, but he was the seal whereby it was to be impressed on others.* He walked in the midst of the fire that inflames the Seraphim, and tasted of the delights of divine love. Clothed with the highest dignity, he commanded his brethren, and protected them with his wings. He inundated them with his splendor, and he had received the name of bearer of light; he was called Lucifer.†

Who would have suspected it, who could have looked forward to it? He it was, he the very one who set up a cry of revolt, and became the first of rebels. Lucifer was the first link in the chain of apostasies, scandals, infamous actions, which, passing through the human race, will be the work of all the enemies of God, and will reach to the end of time.

The occasion of this frightful fall of the most excellent of spirits was his very excellence. Lucifer turned his eyes from God to fix them on his own perfections. He took complacency in them, and forgot Him who had so liberally shared them with him.‡

“I will raise myself higher than the clouds,” he cried, “I will set my throne above the stars; I will sit in the

* The royal seal not only bears engraved the arms of the King, but also impresses them on other objects, which is the proper use of a seal. (Vivien, *Angel.*)

† Ezechiel, c. 28, v. 12-15. The greater part of the Fathers consider the picture given by Ezechiel, of the power and of the fall of the King of Tyre, a figure of the former glory and of the fall of Lucifer. (D'Alloli, on this passage.)

‡ Since he took complacency in the power and dignity which he had received of God.) St. Ambrose, letter 35.)

mountain of the covenant; I will go up even to heaven; I will be like to the Most High.”*

“Why submit to the authority of a Master, bow the head under the yoke of His laws, live as slaves? Are we not free by essence? Does not everything in us breathe independence?”†

“Which of you would not blush to accept as companions in glory those men whose condition of beings composed of spirit and body designates them as subject to us? Would this not be wholly to debase us? Far from us such unworthy alliance!”‡

“What good comes to us from bowing before a God made flesh? Have we any need of Him? Is not happiness within our reach as within His? It is decorous to be sufficient for ourselves; it becomes us to owe Him nothing.”§

“To pretend to put our wing at His service? To wish to attach us to the steps of man in his obscure paths? To dare lower to earthly employments brilliant angels! Away with slavery!”

“If the Word wishes to take to Himself a created nature, He owes it to Himself to take the most perfect, and He owes it to you to take Lucifer. In raising me to the throne of divinity, He will raise you to it.”||

“Do not swallow this insult; do not suffer yourself to

* Isaias, c. 14, v. 13-14.

† St. Bonaventure, Dist. 5, art. 1.

‡ He however, in his spleen, was filled with envy, and plotted to have the others subject to him, disdaining to have them as associates. (St. Bernard, *Cant.*, *serm. 17.*)

§ Because he wished to suffice for himself for happiness of life. (St. Aug., *City of God*, l. 12, c. 1.)

|| No desire of Lucifer’s pride is better shown by these words than his longing for the dignity of Christ by hypostatic union. (Suarez, l. 7, c. 13, n. 14.)

be made drink of contempt. Join with him who knows how to protest in your favor. Let us dare everything! let us brave everything! let our indomitable pride be our only law!'"*

"Were the impossible to come about, if any other will but ours were to prevail, if the rule of good and of evil were no longer to depend on us, I would know how to have my throne apart; I would place it on the side of the north wind,† far, very far, at the very extreme from the lights and flames of love; I would be the king of eternal cold, of eternal night, and I would make all the echoes of space cry out, O evil, be my good! O good, be my evil!"

* Job, c. 41, v. 25.

† Isaias, c. 14, and Commentaries.

VII.

FIDELITY.

IN the midst of the stupor just caused in our ranks by the blasphemy of the rebel, one of the chiefs of the heavenly hosts, the first in dignity after Lucifer, could not withhold his indignation.*

“Who is like unto God?” he cried. “Who is like unto God?” answered millions of voices in each circle of the brilliant sphere. And all the echoes of creation gave back the words: “Who is like unto God?”

Admirable expression, full of humility and grandeur, of submission and of power, which will remain the honor and the very name of the sublime spirit, the first to proffer it! The name of Michael signifies: Who is like unto God?†

This phrase has all the energy of angelic language, and in its brevity contains the most eloquent discourse. How can the feeble and diffuse syllables of human lan-

* That Saint Michael is the prince of all the angels, and therefore the first among the Seraphim, thought St. Basil, St. Pantaleo, St. Lawrence Justinian. Rupert, Ambrose Catarini, Mohisa, Viehus, Salmeron, Bellarmin, and others. Whence Michael is called the archangel, not because he is of the order of archangels, but because he is the head and leader of all the angels. (Corn. a Lapide, on Daniel, c. 10.)

† In Hebrew Michael signifies: Who is like God? (Corn. a Lap., on the Apocal., c. 12.)

While the proud foe
Thou layest low,
Thy cry is: Who like God? (Hymn, Claromontensis.)

guage convey its meaning? The most eloquent pages, the most copious volumes, would not be enough.

Who is like unto God?—that is to say, who has, like God, holiness by the side of which everything is but blot and foulness? wisdom convicting of folly whoever wanders from His ways? power producing by a word, or annihilating by a breath, every creature? fidelity never losing sight of the hand or the heart, and giving to each one according to his works? justice reserving to the perverse an abyss of torments? goodness opening to the elect a paradise of delight? perfection possessing all, and naming itself The Infinite?

Fixing his look upon the apostate, Michael continued:

“Thou dost wish, Lucifer, to raise thyself to the height of God? to equal God? to be God? Haste! make us witnesses of this wonderful transformation.

“Being of a day, efface the too recent date of thy creation; remove this shameful stigma from thy existence; suppress thy point of departure: as God, be eternal!

“Imperceptible atom, extend thy sphere; burst the circle in which thy being was circumscribed: as God, be immense!

“Beyond the worlds take at thy pleasure; command in thy turn nothingness; produce thou too thy universe: as God, be all-powerful!

“Remain debtor to Him thou hatest? Disgrace! Cast off those humbling marks; give Him back those faculties, that nature. Art thou not rich enough of thy own?

“Thou hast said: ‘I will sit in the mount of the covenant.’ Yes, we shall be milliards on milliards erect to assist, and thou wilt be seated, and age on age will

be able to repeat, ‘Nothing equals Lucifer in impudence! ’*

“Thou art going to place thy nest among the stars? It is no doubt to cause new suns to burst forth. A grand height! But one must reach it. Couldst thou reach it? Will there not be a hand found to precipitate thee thence, and crush in their germ thy projects and dreams?†

“Thou losest time in raising thyself, in filling thy wings, in beating them. I have seen the finger of the Most High trace around thee a circle thou shalt not pass. Thou shalt remain shut up in the net of divine justice, of which all the power of creation could not break a mesh.

“In the union of the divine nature with human nature, in the person of the Word, uncreated wisdom has conceived its masterpiece.

The union of the sovereign good and of sovereign evil in the same person was a conception reserved to the folly of Satan.

“Thus was it to be shown, that, after the withdrawal of grace, it is in the vastest intellects the most monstrous follies find birth.

“Folly! threefold folly in the pale ray not to recognize the centre whence it flows, to wish to take its place, to shine better than it, and enlighten it.

“Let us be on our guard, brothers well-beloved, not to put ourselves outside the way of order, and lose by rebellion what alone perfect obedience can secure us.

“Let us suffer the proud to go his perverse way. He

* I will sit in the Mount of Testament. O impudent being! O impudent being! Thousands of thousands minister, and ten times hundreds of thousands assist, and thou wilt be seated? (St. Bernard, serm. on St. Benedict.)

† Abdias, c. 1, v. 4.

will withdraw from the sceptre of gold only to fall under the rod of iron.

“The greater the authority, the more noble submission. Under the hand of the Eternal what happiness! It is sweet to obey when it is God commands.*

“The homage we pay Christ, will return back upon us in rays of glory.

“What an honor to us to serve Him; to bless His incomparable Mother; to lose ourselves in His love; to go rest on Him as upon the corner-stone of the immortal edifice, which time, in its passage, will have given to eternity.”

* Whose eternal empire they freely, because sweetly, obey. (St. Aug., against Faustus, l. 22, c. 27.)

VIII.

THE DIVISION.

SOLICITED at one and the same time by Michael and by Lucifer, each spirit had to declare himself.

The example of Lucifer drew into the revolt a crowd of spirits. He who had given the scandal being the highest, his influence extended into every rank. In the nine choirs there were spirits who allowed themselves to be misled, and the number of apostates equaled the third part of all the angels.*

This capital crime was pride; but in this pride how many species of deformity! All that ambition, arrogance, jealously, envy, hatred, cowardice, falsehood have of what is odious and vile, was then united.

How could such noble spirits descend so low? How, with such beautiful light, could they dare revolt and sin? †

In their intelligence this light was speculative; it impressed no movement on their will; it had no effect. They showed themselves rebellious to it, and acted as if they did not have it. ‡

* Apoc., c. 12, v. 4. The devil had the nine orders of angels under him. (St. Jerome on the 23d Ps.) He fell not alone, but encircled by a great band. (St. Greg. Naz., Carm. 6.) A far greater number of good, (angels) preserving the order of their nature in things celestial. (St. Aug., City of God, l. 2, c. 23.) It is commonly held that a third part of all the orders of the angels fell. (Theol. Claromontensis, c. 3, art. 2.)

† Isaias, c. 14, v. 12.

‡ Job, c. 24, v. 13. The demons, by a perverse taking away their minds from

The natural light of the pure spirits rendered their judgment unerring in things of nature ; but in what was supernatural, it was insufficient, and left them subject to a thousand errors.

The trial to which we were subjected was supernatural, in itself and in its consequences. The wicked spirits did not wish to decide by any but natural reasons ; they found themselves in fault.

They proved in this way that the will can always resist the attractions of grace, and that nothing is so fragile and feeble as free will.

The discourse of Michael was the light of the good angels, their strength and their salvation. By a simple glance of their intelligence, they seized its bearing and meaning.

On hearing it the greater part yielded to the movement of grace, and took for their device the cry of the prince of the heavenly armies: “Who is like unto God ?”

It was a magnificent outburst of charity, of zeal, of all the flames lit up in us by the seraphic eloquence of our chief. The place of the trial never heard a more beautiful acclaim.

But, alas ! none of the spirits who took to the evil course, allowed himself to be touched by it. * No exhortation could convert them. They shut their eyes that they might not see, their ears that they might not hear. They remained insensible to all solicitation. O how terrible is the hardness of heart that comes from pride !*

the influence of divine wisdom, absolutely judge of things according to the natural condition. (St. Thomas, i, q. 58, art. 5.)

* Gerson, on the Angels.

The trial was brief; it lasted but a few instants. It was however sufficient, and each spirit was able to act with full liberty in his choice.*

Pure spirits have a vivacity of intelligence that allows them to know at once their duties. It is not in them as in man, that movements and acts precede reflection and call for control.†

Simple vision supplying in them for all deliberation, a short instant is enough to have them give their consent to grace or refuse it, to adhere to the good or go over to the bad, to merit reward or incur punishment.‡

* Immediately after one act to which charity gave life, the angel was in the enjoyment of beatitude. (St. Thomas, i, q. 63, art. 6.)

† In the manner in which those movements of the will called *the very first*, i. e. without thought or consent, take place in us. I think it certain that no such mode of the will is found naturally in the angel. (Suarez, l. 3, c. 4, n. 16.)

‡ They always act with perfect, or sufficient advertence of the intellect. (Suarez, Ibid.)

IX.

THE COMBAT.

To chastise the crime, and strike down the rebels, what was needed on God's part? A breath? a look? Less than that.

But God had other designs. To do the first act of His justice, He will disdain to act of Himself, and will make use of the good angels.

On the threshold of the double eternity opened before us, He wills that, in a great and memorable combat, humility shall be exalted, and pride confounded.*

What language, what image will be able to paint such an event?

Let man by an effort of his spirit represent the harmony of creation, all at once, destroyed; the stars become so many giant enemies; constellations armed against constellations; all the globes of the heavens divided into two camps.

At a given signal, the two armies rush upon each other. They clash, they charge, they mingle with a noise that neither the sound of storms nor the roar of rushing water will ever equal.

Thousands of planets, made fragile by the abandonment of the laws that ruled them, fly into pieces, and fill with their ruins the fields of space. Mutilated, shattered,

* Apoc., c. 12, v. 7.

rendered useless, they see themselves relegated to an obscure corner of the firmament.

There, powerless ever to repair their disaster, to take again their luminous crowns, to enter once again the general harmony, in a condition of eternal ruin, they make known by their sombre aspect the rigor of justice.

And the faithful stars? Following their course through the azure vault, more brilliant than ever, they continue to tell the glory of God, and find new accents to publish His mercies.

But what are material comparisons to express the imposing grandeur of a strife, where was to be seen spirit against spirit, angel against angel.

Consider the theatre of action, the adversaries, the arms, the leaders, the interests at stake, the issue, and say if ever were seen combat like to it.*

The theatre is the place where we were created, the place which surrounds the material world, and separates it from the empyreum. It is not the dwelling place of happiness and glory, but it is the vestibule of it, and we often honor it with the name of heaven.

The armies facing each other comprise an innumerable multitude and extend beyond these ethereal plains, where, in an azure ground, man sees the stars sparkle.

Their discipline is perfect, and their movements are executed with harmonious rapidity. They present an imposing aspect, such as can never offer those heavy masses they call armies of men.†

* The contest of the angels, than which nothing was ever more terrible, nothing more memorable, whether we regard the number of combatants, or the authority of the leaders, or the cause and manner of battle, or the kind of war, or the dignity of the place, or the misfortune of the conquered, or the reward and duty of the victors. (Vivien, *on St. Michael.*)

† What are men to angels but Pigmies or Mirmidons compared with giants? (*Ibid.*)

The arms of the combatants are neither brass, nor iron, nor fire, nor fragile matter. They consist in the resources that are possessed by our intelligence and will, the secret of which escapes the conception of man.*

The two leaders are the most perfect beings of creation. The highest having become by his revolt the prince of evil, recognizes in evil no power superior to his. The second by his fidelity the first of the heavenly host, sees above him only the authority of God.

What are the interests at stake? What lot awaits the conquerors?—what the vanquished? Formidable question, the voice of eternity will answer!

Face to face with the revolt, no hesitation, no delay. Our zeal bursts forth into indignation, and, rapid as thought, we throw ourselves upon the apostates.

Puffed up with presumption, blinded by hate, the hostile spirits flatter themselves they can resist the shock; but, demoralized by the disorder of crime, they see in action disappear as vapor the superior discipline that directed them. Despoiled of wisdom from on high, reduced to their natural resources, they act at hazard, and without result.†

From the first assault, they yield and are overthrown. Their chief in vain cries: “Arise, arise!” He himself feels his strength leave him, and remains like the rest, stretched out upon the ground. They discover in us a hidden virtue that paralyzes their efforts. It is the supernatural power of grace and of the gifts of God, before which all natural virtue is reduced to impotence.‡

* The battle was between intellect and intellect, will and will. (*Ibid.*)

† The adornment of the angel is wisdom; but he lost it when he claimed it as his own. (St. Bernard, Serm. 74.)

‡ Therefore the apostate angel is deprived of it, when he wished to assert that his strength was from himself and not from God. (St. Eucher, on Genesis, c. 1.)

Spirits of the highest rank are overthrown by those of whom they had been the chiefs, and whom they had commanded. Thrice bitter is their humiliation, seeing themselves thrust into the abyss by those who were their inferiors or their equals.

Driven ignominiously from the eminence where the trial was had, they are powerless to return thither. Neither the magnificent places they have occupied, nor the more beautiful places promised them, will ever be seen by their eyes.*

We saw them fall like lightning, bury themselves in darkness, roll in black whirlwinds: it is over.

* Apoc., c. 12, v. 8.

X.

THE CURSE.

LUCIFER is no more. No ; he is no longer the bearer of light, the one who was the first of the spirits. The crown has fallen from his brow. What a change ! What deformity ! Is an angel without a crown still an angel ?

Satan is as hideous as Lucifer was beautiful.* In him nature has not been changed : it possesses intact its primitive faculties. But instead of being adorned, as formerly, with the splendor of grace, it is obscured by the darkness of evil. The brilliant spirit is only the monstrous dragon distilling poison, and uttering his roar.†

What has become of his unfortunate partisans ? Behold them transformed into so many demons. Sweet and smiling stars in the morning, in the evening they have become sinister meteors, casting a darkened light and inspiring alarm.

It is the first general judgment that God has just pronounced. A judgment opens the series of ages ; a judgment will close it. For the first time justice has enthroned herself as sovereign and has avenged mercy. She has pronounced the irrevocable sentence :

“ Depart from me, accursed, into eternal fire prepared for the devil and his angels.”

* He who was the bearer of light on account of his splendor, from pride became darkness. (St. Greg. Naz., *Orat. 42.*)

† Apoc., c. 12.

The execution follows at once. The malediction descends upon the wicked spirits, as lightning upon plants accustomed to refreshing dew. It envelops them, it penetrates them, invades everything in them.

Accursed in their intelligence, they have lost the source of supernatural knowledge which filled them with delight. Their natural light, a feeble glimmer now, in the midst of the moral darkness which surrounds them.

Accursed in their memory, they have in it only the bitter recollection of a happy past that will never return. State of grace, magnificent promises, glorious destiny, all had disappeared. The measure of their torments shall be never to be able to forget that this great shipwreck is entirely due to their own fault.

Accursed in their heart, they feel themselves made to love and are destined to hate. God, the Angels, men, the material world, their companions in misfortune, are for them objects of aversion.

Accursed in their will, they shall always desire what will never be, and will always see with disgust what shall be ever.* Perpetually in revolt, perpetually repressed, their will shall be fixed in that state of violence which is the punishment proper to spirits.

Accursed in their liberty, they are punished for the use they have made of it by the chains which bind them; terrible chains, which extend to their whole being and enthrall all their powers.

Accursed in their beauty, they are punished for the disordered complacency they took in it, by that hideous-

* What punishment is so great as always to will what will never be, and to ever shrink from what will never not be? (St. Bernard, *Consid.*, l. 5, c. 12.)

ness of evil which renders them objects of horror for others and themselves.

Accursed in their immortality, instead of the delights of former days, they find in it only motives of despair. They know that this future without end which was to have been the duration of their happiness shall be that of their torments.

Aspiring to ascend, they are fatally constrained to descend; endowed with indestructible life, and condemned to die constantly;* Always attached to themselves and always repelling themselves, they will remain the seat of all contradictions and of all lies.†

They wanted to separate from God. To punish them for this, God had only to withdraw Himself from them. Their perfections became at once their executioners, and they are a hell to themselves.‡

* The traitor angels, though dead by sin, could not, however, so die as to wholly cease to live and feel. (St. Aug., *City of God*, l. 14, c. 24.)

† Woe to the perverse wills paying only the penalty of their turning away from God! (St. Bernard, *Consid.*, l. 5, c. 6.)

‡ Bossuet, *Sermon on the Demons*.

XI.

HELL.

CAST down from the eminence of the place of trial, the wicked spirits have fallen into the depth called Gehenna, or Hell.*

Hell! Before going through the circles of this dark abyss, the great Italian poet read above the door this inscription.

“Through me one enters the city of tears; through me one enters into pain eternal; through me one goes to the outcast race.

“Justice animated my sublime Architect: I was made by Omnipotence Divine, Supreme Wisdom, Primal Love.

“Before me nothing was created; only the eternal was; and I endure eternal. Leave all hope you who enter.”†

The demons have entered; they have left behind all hope: there they are in the City of Despair.

To the moral torment of this malediction is joined for them the physical pain of fire.‡

A fire created by Divine justice seizes upon them and makes them feel unspeakable sufferings. The flames of this fire form the chains of their captivity. They con-

* The Catholic faith teaches there is one place of corporal punishment deputed by God for the damned, whether demons or men. (Suarez, l. 8, c. 16, n. 2.)

† Dante, *Inferno*, canto 3.)

‡ St. Math., c. 25, v. 41.

strict them and dominate their movements. They are like the human soul in a body of fire.*

The most perfect in nature, those who have received the most grace, would have been able to do the most excellent things, merit the most beautiful reward, and who gave themselves over to evil with the most vehemence, are made conspicuous by avenging flames, and are more rigorously tortured.

When the last vestige of time will have disappeared, when the last moment will have come, when eternity only shall be, how represent the situation of Satan and his punishment?

Perhaps, flying in the face of evidence, as on the day of his sin, he will make a last effort to burst his bonds and escape.

Behold him in an ocean of flames, mounting, descending, going, coming, flying in every direction, seeking a way out.

Nothing! Nothing! Nothing! Vault, walls, pavements, everything impassable. Everywhere darkness; everywhere fire; everywhere torture!

In despair he gives up all movement, abandons himself to his own weight, falls to the centre of hell.

There, in the midst of the reprobate, with them, like them, his eye fixed on the seal of Divine Justice, he undergoes the punishment without change, perpetual, eternal, of the first apostates.

* There is no doubt that the damned spirits are bound to the fire of hell, as to a perpetual prison. (Suarez, l. 8, c. 14, n. 5.)

XII.

NO RETURN.

MAN is ingenious in deceiving himself regarding the rigor of Divine Justice. He has recourse to fiction which removes it from his sight, and lies to himself. Listen to the legend his imagination has given birth to.

In the days of the trial two angels were united in close friendship. When the term was reached, one found himself in the camp of Michael, the other in that of Lucifer; one was crowned, the other accursed. See them separated by an abyss!

It happened, after many long years, that these two angels met at the side of the same soul; the one had been given that soul to protect it, the other came to tempt it.

At this interview, the first after the separation, remorse pierced the heart of the guilty one. He recognizes and confesses his fault, gives forth heart-rending sighs, protests his repentance, asks pardon.

The faithful angel joins his supplications to those of his desolate brother. God permits Himself to yield. He forgives, and the two angels, falling into the arms the one of the other, bless together the Divine Mercy.*

Sweet, graceful picture!—but a picture without reality, absolutely contrary to the event.

* Klopstock, *The Messiad*, chant 19.

No spirit that has once fallen has ever risen. None will rise ; yet more, none will aspire to rise.

The fall is for angels what death is to man. It gives him up to eternity, and eternity renders him immovable in the state in which it receives him.*

The evil spirits know the impossibility in which they are of retracing their steps. They know that their return to the good path would require an efficacious and meritorious repentance, which they will never have. They could only have it by grace, and grace will be refused them. Were it offered them, they would refuse it.

Let God come to one of these spirits and say: "Dost thou desire the splendors of My heaven? its delights, its eternity? Bow down, submit, make an act of love." An act of love? At these words, with frightful howl, the Spirit will answer: "I hate God!"†

The spirits of darkness abhor existence because they have received it of God, and still they hold to it because it permits them to hate Him.‡

Such is the perversity of celestial spirits!

Celestial? No ; such they have been—they are such no longer. They are spirits of hell—they are demons. By this perversion has not that which was best become in every way the worst?||

Instead of using their faculties for good, the demons abuse them for ill. Their deliberate acts are always bad.

* What death is to men, the fall is to angels. (St. John Damasc., *On Faith*, I. 2, c. 4; St. Greg. of Nyssa, l. 1, *Phil.*, c. 3.)

† Revelations of St. Gertrude.

‡ The demon hates God, by a general and formal act of hatred, or by particular acts—acts of blasphemy, malediction, or insult, or of evil at least procured externally, or of hate of God in His creature, especially in man. (Suarez, l. 8, c. 11, n. 20.)

|| The corruption of the best is the worst.

They can be materially good; they are never morally so.*

When devils tell the truth, it is to lead into error; when they avow it, it is because they cannot deny it; when they shed around light, it is to prepare the way to darkness. Their intelligence is blinded, their heart hardened; evil and hatred are their element.

Excluded from that beautiful heaven where the delights of charity awaited them—banished from the place of trial where hope smiled upon them—they will have for their country the dwelling-place of hate, for companion despair. If a superior power one day compels them to reveal the only name that is suited to them, they will cry out: “Creatures without love.”†

* The act of the devil proceeding from a free will is always bad. Although he should sometimes do what is good, it is not a good work. (St. Thomas, i, q. 64, art. 2.) No vestige of a good will remains in them. (St. Fulgentius, *De Trin.* c. 8.)

† Answer of a devil in an exorcism.

XIII.

NO REDEMPTION.

AFTER the fall of man we shall see consolations, promises, heavenly interventions, touching appeals, ravishing mysteries, succeed each other. There will be a plan of mercy in view of a restoration.

After the fall of the angels there was nothing of this. Heaven remains closed; the oracles are mute; no mercy is shewn; everywhere justice. No restoration is proposed; no salvation is promised; for the angels there is no redemption.*

This greater severity towards the angels has its foundation in their greater culpability.† More perfect by nature, it was easier for them not to sin,‡ and they did not have in their fall the extenuating circumstances man had in his.

The angels had received more light for truth. They seized more promptly and completely the divine revelations. They understood better the extent and the consequences of their acts.||

The angels were not chained to a substance which was material, obscuring their view, hindering their opera-

* St. Peter ii, c. 2, v. 4. Heb., c. 2, v. 16.

† The sin of the devil is greater than man's. (St. Thomas, i, q. 64, art. 3.)

‡ So much the more damnable was the fault judged, the more sublime the nature. (St. Aug. *on St. John*, 110.)

|| The angel sinned with full will, on account of perfect clearness of mind. (Cassian, *Conf.*, 4, c. 3.)

tions, having inclinations of different nature, experiencing various appetites, having a thousand temptations working a sort of dualism constant and dangerous.*

The angels were not a prey to persecution from an enemy superior in nature, insidious, powerful, jealous, and resolved to drag them down to ruin, knowing too their vulnerable points.†

Before giving themselves to evil, by their personal malice, they were not weakened in their nature, as will be the posterity of Adam. Their nature had not been vitiated, their free will harmed, their strength lessened.‡

Finally in his fall, man has recognized his fault and has humbled himself; in their rebellion the angels maintained their pride and obstinacy. Who had ever greater need of mercy than one in misery? but who is more unworthy of mercy than a man poor and proud?||

* Man who is fragile sinned through weakness of the flesh; the angel, however, is pure, strong spirit. (St. John Damasc., *On Faith*, l. 2, c. 3.)

† The angel sinned, no one persuading; man at the suggestion of the devil. (St. Greg., *Morals*, l. 4, c. 9.)

‡ In the angels not all nature fell, but only a part; but in man the whole nature fell. (St. Aug., *Encheridion*, c. 29.)

|| What is so worthy of compassion as a poor man? What so unworthy as a poor proud man? (St. Aug., *On Free Will*, l. 3, c. 10.)

XIV.

THE ACTION OF GRACE.

STANDING on the field of battle made illustrious by the victory of the good angels and the defeat of the bad, the commander of the armies of God addressed the triumphant multitude.

“Behold!” he cried, “to what separation from the Sovereign God leads!

“And see from what the aid of grace has preserved us!

“Fathom with your look these depths; measure these heights in the presence of our glorious destiny; consider the lot of these unfortunates who will never more be our brethren.

“That spectacle, faithful Angels! was necessary for us, it was necessary to give our hymns of eternity the accent of full gratitude.*”

And all with our chief and standard-bearer sang:

“Hosanna to the Most High!

“By us He has manifested the strength of His arm, and covered creation with the proofs of His victory!

“Hosanna to the Most High!

“He has made the fool who wished to equal the Word know Him, and has repressed His audacity. May His justice be ever glorified, His mercy ever exalted!

* That the beatitude of the saints may be more acceptable to them, and that they may give greater thanks to God for it, it is given them to see perfectly the punishment of the damned. (St. Thomas, suppl., q. 94, art. 1.)

“Hosanna to the Most High!

“Let us do our duty to God and to ourselves; let us pay the debt of our heart. To whom do we owe our being? To whom our life? To whom our holiness? To whom our happiness? To Him benediction, glory, gratitude forever!

“Hosanna to the Most High!”*

The Hosanna is universal, the Te Deum immense, the Gloria without end to the Three Adorable Persons.

And ever before us is our debt of gratitude whole and entire. Eternity itself will leave it unpaid.

To praise God as He deserves, and return Him thanks worthy of Him, man in his impotence would wish to borrow the heart and voice of an angel; but the angel, more enlightened, understands that he would need the voice and heart of a God.

* The angels are on high; they owe it to Thee that it is so; they owe it to Thee that they live; they owe it to Thee that they live justly; they owe it to Thee that they live in happiness. (St. Aug. on Ps., 70.)

BOOK THIRD.

THE OUTPOURING OF DIVINE GOODNESS IN THE ANGEL.

I.

TRIUMPH.

FROM the wonders of grace to the splendors of glory, there is a new interval to pass over, a new and more magnificent ascent to make.

Interpreter of my thoughts, fall here on thy knees ; prostrate thyself ; strike thy breast, and with more reason than the son of Amos, present to the purifying action of fire seraphic thy lips and thy heart.

Whilst thy hand will continue to write, thou art going to feel thy soul leap with joy, thy heart become inflamed, thy faculties more harmonious.

Above our heads a voice is heard, sweet as a melody, lively as love ; “Come ! come !”

“Come, adorers of My divinity, witnesses of My wisdom, defenders of My rights, ministers of My justice, avengers of My glory.

“In the heat of the combat I was with you ; I saw your zeal, applauded your devotion, garnered the great acts of your fidelity.

“After the battle, the triumph; after labor, reward; enter into the joy of your God!”

At once the Empyreum opens; the veil is rent; the bosom of God is revealed; there is no longer distance! There below, time and creation; here, before us, around us, in us, the uncreated, the immense, the eternal!

From every heart goes forth the same acclamation: O ravishing beauty! O sweetness ineffable! O divine happiness! O God thrice good as thrice holy! We are then the first-born of thy love, thy first conquest, thy first elect!

We have passed the threshold none heretofore has trodden, stepped upon the soil no foot has pressed, rested our eyes upon that Infinite Being none has hitherto seen.

We formed the first court of honor to the Most High. We are the first gems of His crown, the first rays of His glory, the first splendor of His raiment, the first perfume of His divinity, the first fruits of His grace.*

To-day, it is no longer grace transforming nature, yenerating it, making it productive. It is glory springing from grace, as from the obscure germ comes forth the elegant stem, as from the stem buds the sweet-scented flower.

Fresh crowns are on our brows; waving palms are in our hands; to each one has been assigned a throne of precious stones and diamonds.

From every point of heaven bursts forth a harmony of voices and of golden harps; an immense light envelopes us; a river of delights inundates us; our ears, our eyes, our hearts, are in like manner ravished.

Our voices have acquired a new expression; our

* He is clad in precious garments, because He has taken for His ornament the choirs of angels whom He made. (St. Greg., *Morals*; on Job, l. 32.)

hearts give themselves up to new emotions. The canticle of thanksgiving is continued in a manner hitherto unknown; we bless God as we never did before, and we say again, in the language of our country, the words first used in that of the trial—Who is like unto God?

O Eternal God! during the interminable series of years just opened every creature will bless Thee; but to Thy angels it will be given to bless Thee for the favor of having been admitted to Thy bosom from the commencement, of having been admitted all together, of having been preceded in the beatific vision only by Thyself.

II.

CLEAR VISION.

THE foundation of our happiness is in vision. Vision, revealing to us the amiable qualities of the Infinite Being, gives birth in us to love and inebriates us with delight.*

But the gratitude produced by the vision of heaven is very different from the gratitude man has on earth.

In heaven we see God in Himself, and creatures, in their archetypes, in the bosom of God.

On earth man sees creatures in themselves, and God in the image which creatures present of Him.

The first of these cognitions proceeds from the author to the work; the second from the work to the author.

One of delicate genius, transformed by grace, will call the former matutinal, because it is clear and pure as the dawn; he will call the second vespertinal, because it is always more or less cloudy and confused.†

Another friend of the angel will write, on earth, these beautiful words, which he will come to tell us in heaven.

“That visible things proclaim the invisible to those who dwell upon the earth, is their part and nature, their mission. For those who are elevated above the world and have ceased to inhabit it, these means are superfluous.

* On the two kinds of knowledge, see St. Aug., *City of God*, l. 11, c. 9, and *on Genesis*, l. 4, c. 18; St. Thomas, i, q. 58, art. 6.

† The ultimate and perfect beatitude can only be in the vision of the divine essence. (St. Thomas, i, ii., q. 3, art. 8.)

“What good is a ladder to those who have already reached the threshold?* What good is the reflection and image to those who contemplate the face itself?”

We have at one and the same time both the one kind of knowledge and the other; but the matutinal knowledge eclipses in us the vespertinal.

The demons, whose look will never raise itself to the bosom of God, and who never see God save through the thousand veils of their malice, have neither kind of knowledge; they have the nocturnal.†

The living book of the bosom of God is written in magnificent characters. We read there without page or syllable. The full truth appears to us in a sure and perfect light, such as it exists in the conception of God Himself. Wonderful book, which never closes nor folds up, and which lays up in our hearts what we read there.‡ But that we might be able to read the divine book, it was necessary that our intelligence should undergo a transformation, and be elevated above its natural condition.

In itself a created faculty is not only not in proportion to glory, it is without any possible relation with it; it can in no way attain to it: God is essentially invisible to an intelligence created and finite, left in its sphere.||

Divine omnipotence has communicated to our intelli-

* And truly what need of a ladder for one who has reached the threshold? (St. Bernard, *Consid.*, l. 5, c. 1.)

† But if cognition be not referred to God, as in the case of demons, it is not said to be of evening, but of night. (St. Thomas, i, q. 64, art. 1.)

‡ They read there, without the syllable of time, what the eternal will demands. They always read, nor does what they read pass from the mind. Their code is not closed, nor is their book folded, for Thou art this to them, and this Thou art eternally. (St. August., *Confessions*, l. 13, c. 15.)

|| It is impossible for any created intellect to see God by its natural endowments. (St. Thomas, i, q. 12, art. 4.)

gence the light of glory, an interior and intrinsic light which immediately affects it and gives it a supernatural vigor.

The object of our vision has not changed; it has remained in the light whence it shone; but our faculty of seeing has received a property it had not before.*

That the bird of night should be able to fix his gaze upon the sun, like the eagle, it would not be enough to condense on his eye the rays of the star; it would be necessary that the organization of his eye undergo a transformation.

On receiving the intellectual gift, we are no longer dazzled.† In the midst of the darkness that seemed the thicker the brighter the light, our intelligence seized at once its object. No longer a veil of any kind, no longer any intermediary, no longer any reflection, no longer any image—God in Himself, God such as He is, God face to face.‡

* Since the natural power of the intellect does not suffice to see God's essence, it is necessary that the power to understand should supervene by divine grace, and we call the increase of intellectual power illumination of the intellect, as that which is understood is called the lamp or light. (St. Thomas, i., q. 12, art. 5.) This enlightening influence dilates immensely the soul so that it becomes capable of receiving divinity. (Lessius, *De Summo Bono*, l. 2, c. 16.)

† The light of divine glory strengthening the intellect that it may see God. (St. Thomas, i., q. 12, art. 2.)

‡ Vision is the imprinted image of divinity in some way equalling it. (Lessius, *De Summo Bono*, l. 2.)

III.

THE BOSOM OF GOD.

THUS was vision brought about in us. To describe its object would be to tell of the wonders of the bosom of God. If these wonders could be told in the language of man, man would already have knowledge of them.

A soul that had not yet passed the threshold of death appeared one day among us. Carried by a superior force, it passed the first heaven, the second, arrived at the third, and could consider for an instant what we contemplate.

Having returned to the midst of men, it could only repeat; "Eye hath not seen, ear hath not heard, nor hath it entered into the heart of man to conceive what things God has prepared for those that love Him."*

Thus by the great voice of Paul was made manifest the impotence of human language to recount the wonders of the bosom of God.

Imagine men shut up in a cavern from birth. No ray of light has ever reached them. They know no other light than that of the torch lit by their hands.

They are told that over their heads exists a world vaster, more luminous, more beautiful. An effort is made to describe to them the spectacle they will one day enjoy.

What do they understand of such language? What ideas will they form of the objects described? It is the

* St. Paul, 1 Cor., i., c. 2, v. 9.

same as if one talked of sound to the deaf, of color to the blind.

’Tis a thankless task to tell them over and over the words that correspond to the reality. These words are powerless to awaken in them the ideas which they recall to those who have seen such things.

Suppose the vault of the cavern parts and opens ; that the world above appears ; that these men find themselves transported to open day--what exclamations ! what excess of delight !

This sun and that azure, these mountains and those plains, these rivers and those forests, these meadows and those flowers, these tempests and those calms, this harmony and contrast, this color and life, the land, the ocean, this whole heaven, the mysteries of the night, all the splendor of the day—what a sight ! and what impressions in the new beholders.*

For us the vault of the nether world has parted ; a new world has appeared to us ; before us has unfolded veritable space ; to our eyes has been revealed the real universe—’tis the uncreated, ’tis the bosom of God.

The angels unfold their wings ; rapid as their desires, they fly in every direction ; they go from discovery to discovery, from wonder to wonder. The solitude, ani-

* Aristotle says excellently : “If there were those who had always dwelt underground . . . nor had ever come above it; still had learned by report and hearsay that there was a certain influence and power of the gods; then, sometime the earth opening its throat, it were given them to escape from their place of hiding to the places we inhabit; when they would suddenly see the earth, the waters and the heavens, . . . behold the sun, its greatness and beauty, and know its efficiency, that it brought about the day, with light diffused through the whole heavens; when night would bring on darkness over the earth, and they should see the whole vault of heaven spangled and adorned with stars, . . . seeing this, they would certainly judge that there are gods, and that these great things are the works of the gods.” (Cicero, on the nature of the gods, l. 2, c. 37.

mated from eternity by the Divine Word alone, is in emotion, for the first time it echoes back the sound of the voices it has been awaiting.*

Abruptly called to the light of day, the men whom we have supposed shut up in a cavern would be dazzled. They would admire what they saw without comprehending it, they would have the sight of it without understanding it.

Scientists themselves, who during a long life have contemplated these wonders, understand them no better.

When, after long study, human genius succeeds in seizing some secret of the mechanism of nature, it goes into transports, and cries, beside himself: "I have found it!" "I have found it!"

What darkness in a spirit in which a glimmer is welcomed as a brilliant aurora or as full day!

In the supernatural universe of the bosom of God, there is nothing of the sort.

For those just come there is no confusion of sight, no trouble. Before our eyes are unfolded the numberless secrets inaccessible during our day of trial. We recognize that the outward reality is scarcely a floating shadow of the reality within. We see as we had heard, but not as we had understood.†

Made for light we inhabit light, we live and play in the light. We are in the supernatural and glorious element of the bosom of God, as the bee in the sunshine and in its flowers.

O Bosom of God! sacred repository where we find

* When the soul will begin to go about those mansions resplendent, and more curiously examine that bosom of Abraham. (St. Bernard, *Consid.*, l. 5, c. 4.)

† Ps. 47, v. 9.

every good! O God in Thyself! O God whole and entire! O God infinitely beautiful and infinitely good! O God, my possessor and my possession! O Bosom of God! my universe, my country, my dwelling-place, sojourn where every glory crowns me, where all affections surround me, where every delights penetrates me!

Often, like darts of fire, have these questions sprung forth from the hearts of the saints of earth:

“Tell us, oh! tell us what you see, what you experience, how God appears to you, how He communicates Himself to you?”

Ineffable! ineffable is the great mystery of glory! Courage and patience! What are a few days in comparison with eternity?

IV.

THE ABYSSES.

YES, for us to-day, everything is vision, everything is light. The night has disappeared: it is full day.

But in the very bosom of light unfathomable mysteries of perfection reveal themselves on all sides, exciting our intellect, our heart, all our faculties, and holding us in a perpetual ravishment.

Abysses in that self-existence, a property exclusively of God, that most His own, the most incommunicable to creatures, in virtue of which God is of Himself, and of Himself alone.

Abysses in that eternity, duration without beginning and without end, to which created intelligence knows not how to attach time, and which the blessed spirit itself cannot consider without a kind of fright.

Abysses in that immensity from which no point of space escapes, and which has nothing in common with material extension, of which the human mind makes use to conceive it.

Abysses in that unalterable immutability, in the midst of action, and in that continual action, or pure act, which remains perpetually the same, whilst it terminates in objects the most diverse.

Abysses in that perfect liberty which accompanies every act, and presides over the eternal decrees themselves, rendering them eternally free.

Abysses in that simplicity of essence of which the essence of the purest spirit cannot give a complete image, and which in time many various relations veiled from our eyes. *

Abysses in that trinity of Persons, true, real, which we grasp in the unity of essence; and which brings with it neither parting nor division of any kind.

Abysses in the mysteries of the Word begotten of the Father, and of the Holy Ghost proceeding from the Father and the Son, the desperation of pride, but the charm of faith.

Abysses in that adorable circuminsession, existence and cohabitation of each of the Three Persons in the other two, by the unity and simplicity of their common essence.

Abysses in that inexhaustible goodness of the Eternal which has made Him prodigal of His perfection and of His happiness, and made Him produce externally time and creatures.

Abysses in that sovereign justice which holds no less to its source than goodness itself, but of which a number of free and intelligent beings would fain make an abstraction.

Abysses in that amiability and beauty, which revealing themselves to us, elevate us above ourselves and give us the means of possessing them and tasting them.

Yes, everything is depth and abyss in the bosom of God. Around us all is immensity, the unfathomable, the infinite.

Perpetually drawn to immerse ourselves in these delicious abysses, we give ourselves up to this sweet attraction, and experience therefrom a ravishment of delight

which unites vivacity with calm, newness with duration, desire to enjoyment.*

* Love is a certain impetus immersing (the soul) in the Divinity. (Lessius, *De Summo Bono*, l. 2, c. 16.)

V.

THE UNKNOWN.

HOWEVER great and immense it be, in the state of glory, our knowledge is not infinite. Like every thing which is not a Divine attribute, it has its limits.*

We are essentially ignorant of what the Divine Nature is in Itself. We do not understand this mystery of mysteries, and we shall never comprehend it. No finite being, even the most elevated in glory, will ever fathom its depths.†

If a finite nature reached by his gaze the fulness of the Divine Nature, it must needs be said that this nature had ceased to be finite, or that this being had itself become infinite.

Apart from the Divine Nature and perfections, all is not known to us. In the immeasurable domain of the light that has its limit, God has reserved some things. There are three kinds of reality which we cannot know without a special revelation.

We do not know future events which are not announced by some present cause.‡

In heaven we do not know what will be the number of the elect, nor do we know when the day of judgment will be.||

* The angels see God in essence, and still do not know all. (St. Thomas, i, q. 12, art. 8.)

† No created intellect can totally comprehend God. (St. Thomas, Ibid.)

‡ They also do not know future contingencies. (Ibid.)

|| St. Matthew, c. 24, v. 36.

The certain knowledge of the future is a privilege of the Divinity.*

We do not know the secrets of hearts, whether of angels or of men.

As long as those secrets are not manifested outwardly by any sign, and the man or the angel does not wish to make them known, it is impossible to penetrate them.†

We do not know the mysteries of the supernatural world of grace, which has not been revealed to us.

Before God revealed to us the Incarnation, the Redemption, the Eucharist, we knew the absolute possibility of them, being well aware that no obstacle could arrest the action of the Almighty; but we should not have been able to assert their future realization.‡

Apart from revelation we do not know then the contingent future, which depends on free wills; the secrets of hearts, which no act betrays; finally the mysteries of grace, before their accomplishment.

This blessed ignorance is far from harming us. We acquiesce in it with delightful love. We take pleasure in this adorable darkness. It gives us the highest and most sublime idea of the light reserved to Divine Intelligence. It is for us most beautiful light!||

* God only knows things previously; for angels cannot know the future. (St. Athanasius, *to Antiochus*, c. 27.)

† The knowledge of hearts belongs only to God who made them. (St. John Chrysostom, *on St. John*, l. 2, c. 19.) They also do not know the thoughts of the heart, which is of God alone. (St. Thomas, i, q. 12, art. 8.)

‡ The angels do not know the mysteries of grace. If one angel cannot know the thoughts of another, as they depend on the will of the angel, much less can they know what depends on the will of God alone. (St. Thomas, i, q. 57, art. 5.)

|| The fact itself, that they see their good is so great they cannot equal it by their love and contemplation, does not afflict them, but fills them with wonderful joy. (Lessius, *De Summo Bono*, l. 2, c. 12.)

O sacred darkness, reserve of our God, we adore thee as our God Himself! Thou art still for us God, God as great, greater, infinitely greater than we are able to see Him in the splendor that inundates us.

What we grasp of His infinite greatness, we seem to lower to reduce to our measure; but what escapes us, what remains beyond the limit of our faculties, transformed by glory—O, in that truly behold what constitutes Him! Behold truly our God!

Sacred darkness, in thee we see the most august of Tabernacles, the only one forever invisible, that in which reposes hidden for all eternity the great secret, the great mystery, the Infinite!

VI.

TRANSFORMATION.

I HAVE spoken of the transformation our intelligence had to undergo to be able to seize the divine essence, and enjoy clear vision.

On attaining to the bosom of God, our other faculties underwent an analogous transformation.*

Just as our faculties, with all their natural power, could not have done, without the aid of grace, one supernatural and meritorious act: in like manner, without still higher assistance, they would not be able to do a single act, or experience even one impression of the state of perfect happiness and glory.

To become fit for this third life, the most elevated of all, a simple increase of the perfection they already had would not have been enough; a perfection of higher order was needed.

With a subtlety like to that of God, our spirituality gives itself to its new operations and favors them.

Our memory of greater strength has no succession nor division in its object. Everything is present at once; everything is seen with equal light.

The attentive consideration of one truth or event does not interfere with the clear and simultaneous view of all the rest.†

* In the state of beatitude the will is not to be less elevated than the intellect but in like manner equally eminently and admirably. (Lessius, *Ibid.*)

† Our thoughts will not be voluble, going and coming from one object to

Our hearing, more penetrating, discovers a superior world of sound and harmony, without analogy to the concerted music of earth and of time.

Our sensibility, more delicate, gives access to a number of unspeakable delectations, incompatible with human life and with that of trial, which the most wonderful experiences of the world below will never give rise to.

Our activity, more vigorous, extends the field of its action, and multiplies the most perfect acts of grace.

Our heart, enlarged, has become the centre of a fire in comparison with which all ardor of the past is but cold and ice.

Our language, more elevated and noble, expresses more faithfully the divine realities, and facilitates among us the exchange of divine treasures.

Thanks to the new help they have received in the new transformations they have undergone, glory is not a strange medium for our faculties. They act in it, and move as if they had been created at that level and in such a sphere.*

Each one has become fit to grasp in its way the divine essence, and taste divine beatitude. They are so many divers means of attaining to and enjoying the divinity.

Their exercise in glory constitutes one beatific life. It is the breath and respiration of it. God is its element.

The faculties of man will one day be transformed in like manner; they will grow like ours, in a new order of perfection.

another, but we shall see all our knowledge at once with a single glance. (St. Aug., *On the Trinity*, c. 16.)

* Thus movements by which God impels creatures become con-natural and easy. (St. Thomas, i, ii, q. 110, art. 2.)

His senses too will have their renovation. They shall be purified, and will subsist. Human nature will preserve its integrity just as the angelic nature. Clothed with the power of glory, it will, like ours, do what belongs to glory.

The transformation of the senses will permit them to grasp and taste in a way we shall not the glory of the adorable humanity of the Redeemer.*

Each will be a source of special enjoyment to the soul. It will contribute to happiness in proportion to the merit of which it was the organ and instrument. Penance, pain, sacrifice, death, will have a corporal recompense.†

God pursues His work as He began it, and leads it from perfection to perfection, to its crowning point.

As there has been nothing made but what is good in the two orders of intelligent creatures, He lets subsist His first work, and contents Himself with embellishing it with new beauties.‡

* The eye will delight in the amiable aspect of the Redeemer, when it will see the King in His splendor adorned with His glory and crowned with His diadem. (St. Laurence Justinian, *On Discipline*, l. 3.) The light illumining and recreating the corporeal eyes of the blessed is the most resplendent and glorious humanity of Christ. (Cornelius a Lap., *On the Apoc.*, c. 21, v. 23.)

† The body will be rewarded on account of its merit. Therefore all the senses will be rewarded. (St. Thomas, *Suppl.*, q. 84, art. 4.) From the beatitude itself of the soul there will be a certain reflux to the body and senses, to their perfection in what they do. (St. Thomas, i, ii, q. 3, art. 8.)

‡ In the angels there remain natural knowledge and love. (St. Thomas, i, q. 62, art. 7.)

VII.

THE VIRTUES.

OUR virtues, like our faculties, have undergone transformation. They are no longer merely tendencies and inclinations fertile in meritorious acts; they are complacency and transport at the goal they have reached.

Charity, which was, in the day of trial, a lively, ardent aspiration of hearts to union, is to-day the ecstasy of perfect union with a perfect object.

Humility is no longer a continual descent into our nothingness; it is joy to see ourselves at the very depth of this nothingness, by the light given us by the full knowledge of God and of ourselves.

Sweetness is in us the always open flower of esteem and benevolence. It fills our relations with charm; it draws to us all hearts.

Simplicity is in our words as in our acts. Truth! Truth! Truth! We love it in everything; we take pleasure only in it; outside of it everything is hateful.

Purity is in our affections, as simplicity in our intentions. These are the two wings which bear us to the heart of God, and enable us to draw thence, without measure, light and love.

Goodness renders us diffusive of ourselves. It spreads over the beings that surround us the good and the happiness which is in our hearts, and renders them sharers of our perfections.

As God, we possess unalterable justice, with which nothing defiled could find favor, if not accompanied with regret.

But, like God also, we possess the unalterable patience eternity gives us. What is infallibly to come about is already present to us.

Perfect innocence has become for us the privilege that most touches our heart; we appear before the Heavenly Father as children who have never disobeyed, and we gaze upon His always smiling face with a look of tender confidence.

Obedience is the will of God in us and by us. It elevates us, honors us, deifies us. There is no angel who does not fulfill to the utmost each commandment, none not ready to exhaust, in the warmth of his heart, the treasures of the divine will.*

Our virtues are a constant sharing of the divine complacency. They are God living and acting in our thoughts, our affections, and our acts.

What other inclinations or habits could be formed in those whom God inundates with His happiness, and fills with Himself.

Far from having in them anything hard, the virtues, transformed by glory, are full of delight. Each one is a variety in enjoyment and a special manner of complacency in God. If its name still recalls struggle and effort, it is struggle and effort triumphant, recompensed, crowned.

* We can imagine some angel exhausting the divine commands. (Olympiodorus, *on Job*, c. 1.)

VIII.

BEAUTY.

GOD possesses beauty in an eminent manner. He is the source of it. He communicates it in different degrees to creatures, and gives to each its charm and grace.*

The best part has fallen to the pure spirits. Nothing in the world below could give an idea of the beauty of a spiritual substance, adorned with sublime faculties, and crowned with glory.†

The universe with its order and splendor, the flower with its freshness and brilliancy, the bird with its elegant form and varied plumage, the body of man with its dignity and its wonderful structure, all material beauty united, could not be compared with the least of the angels.‡

In like manner, among the divine gifts there is none more difficult for us to render sensible to man than beauty.

How paint a beauty purely spiritual, when canvas, pencil colors, all is material? Man seizes this beauty only

* The divine beauty infinitely surpasses all angelic beauty. It is the source of all beauty which is found in created things; and all the beauty of created objects is but a thin shadow, and, as it were, a rude delineation of that which is divine. (Lessius, *De Summo Bono*, l. 2, c. 16.)

† The angels are endowed with wonderful beauty. (Vivien, *Angelus*.)

‡ Do these affect you? They do certainly. Why? Because they are beautiful. What is He who made them? I think you would grow young again if you were to see the beauty of an angel. What therefore is the Creator of the angels? (St. Aug., Sermon 19.)

through images which denaturalize in transmitting it. The rays of the beautiful reach him scattered, weakened, tarnished, and broken.

Thanks to the elevation of their thought, some men of genius have explained this phenomenon. They have understood that the physical beauty of a body is only its aptitude to reflect an incorporeal ideal, and that true beauty is seized only by the mind.*

Architecture, sculpture, painting, music, poetry, eloquence, all the arts, are evocations of ideal beauty, the only true beauty..

Artists know this. In the presence of the beautiful and sublime, what torment they feel! They see through it the ideal; they would wish to see it better, retain it, fix it in their mind. While the crowd admires the masterpiece, the author alone, sad, in despair at the sight of what is wanting to him, is on the point of tearing it to pieces or of throwing it into the fire.

It is the soul gives beauty to the body. Let it once cease to shine there, and all charm will have fled with it. The regularity of feature, purity of lines, harmony of proportion will remain, but this plastic beauty is only the mirror in which veritable beauty was to be reflected with life.

Material form has beauty only through the idea it awakens. It is the sign of it and the announcement.†

* Plato, Cicero, St. Augustin. Evidently the beauty of the form derives from the beauty of the type; it borrows of it all it has of reality; and, although the form distinct from the type does not depend on it in its material existence, separated from the idea which gave it life, it resembles a body from which life has departed. (Lamenais, Of Art and of the Beautiful.)

† The superficial beauty of the body shines when the soul is resplendent, bringing hope of what is still better. (Maximus of Tyre, Serm. 10.)

If the idea is not produced, the sign is convicted of falsehood—there is no veritable beauty.

When man finds, under the features that charmed him, all of a sudden, egotism and baseness, will he continue to find that physiognomy as beautiful?

The spiritual nature of the devils is a magnificent picture of beauty; but when, back of it, is seen malice, hatred, the constant desire to hurt, every moral perversity, how it repels!—what horrors!

The reason is that deformity being the absence of beauty due, the more perfect the beauty due, the more its absence is felt, and the greater the ugliness.*

In representing the angel, Christian piety has often been well inspired.

The religious artist has put aside all form in which matter and sense dominate; he would not have a body without transparency and casting a shadow.

He has taken from matter and of the body what was necessary to render it possible to grasp with the mind a type which is all light, and which never appears except luminous.

In this way he has been able to evoke the ideal, and reproduce some traits of angelic beauty.

With golden hair, a pure brow, a sweet look, its hands extended, its feet bare, its girdle of gold, this beautiful angel, represented in flight, causes an image still more beautiful to arise in the mind.

More delicate and subtle than the eye of the body, the eye of the soul goes to the reality reflected in these exterior symbols, and seizes there sublime intelligence, per-

* Privation of beauty due. (St. Thomas.)

fect purity, ardent love, complete detachment, prompt obedience, touching goodness. He sees harmonized in this wonderful visage, the innocent candor of childhood, the virginal vivacity of youth, the masculine gravity of mature age, the venerable majesty of old age—in a word all the beauty, successive and diverse, of the four seasons of human life.

It is thus that piety and genius, united in the artist of pedilection,* who saluted us on bended knee before painting us, divine the character, permanent and as it were eternal, of our beauty.

Our beauty, in effect, has nothing of a fleeting nature in it; it is constant and fixed; it never tarnishes like the passing brilliancy of a flower; it knows no alteration nor decline; it is immortal as the divine rays that produce it. The rays of our beauty have sprung from the face of God, and adhere to it as the rays of the sun to their centre.†

The unveiled view of a soul in grace would ravish man with admiration.‡ What impression would be produced in him by the sight of an angel in glory? Could he bear it? No; he would die of joy.||

But if God would deign to strengthen his vision or soften the too vivid brilliancy of such beauty, what would be his transports! Wherever this angel might appear to him, would not man exclaim, as in an ecstasy:

“Oh! how good it is to be here! Beautiful angel, leave us not!”

* Angelico da Fiesole.

† The angel is a mirror receiving, if it be lawful to say so, all the beauty of God. (St. Denys, *De Divinis Nominibus*.)

‡ *Life of St. Theresa.*

|| Didst thou see the beauty of the holy angels as it is, thy heart would burst for exceeding great joy. (Revelations of St. Brigit., Bollandists.)

IX.

THE LIGHTS.

THE glory with which we are penetrated inwardly and clothed outwardly, unites a vivacity and sweetness that cannot be expressed. It is uncreated light itself, communicating itself to us and crowning us.*

God shines forth in each one of us as a torch in pure crystal. It beautifies it, absorbs it, makes it disappear, and itself alone appears.

Eyes not made strong by transformation could not bear the brightness of this glory; they would be dazzled.

Daniel overcame the rage of lions, slew the monstrous dragon, repressed the fury of a proud monarch. But when Daniel found himself face to face with an angel, he felt his strength fail, he fell prone on the ground, and could scarcely rise, when the angel gave him his hand.†

A man still higher than Daniel in the divine intimacy of God, an apostle, an evangelist, John the well-beloved, sees an angel appear; he could not imagine such brilliancy except in the Divine Word, and falls prostrate to adore him. The angel has to stop him with the words: "I am not The One who is adored; I am like thee, His servant."‡

* The light of glory is a certain participation of uncreated and superessential light. (Lessius, *De Summo Bono*, l. 2, c. 8.)

† Daniel, c. 10, v. 9, 10.

‡ Apoc., c. 19, v. 10.

And yet neither John nor Daniel had seen the glory of an angel fully unveiled.

If the least perfect of the angels were to show himself in the brightness of his glory, on the heights of the firmament, the stars would be eclipsed, and would disappear in his light.*

Often we have made a reflection of our rays reach man, projecting them through matter as a transparent medium.†

They have shone in the midst of the night, bringing fervor to the place of prayer, patience to prisons, joy to solitude, safety on the brink of an abyss, hope at the cradle, solace at the tomb.‡

Sometimes a whole region has seen itself enveloped in our light, appearing as if crowned with a heavenly halo.||

The just soul, favored with our splendor, at once felt itself full of calm, and admirable confidence; it has found in this the recompense of a difficulty overcome, and encouragement to overcome difficulties.§

But when a wicked soul has perceived some one of these darts of light, it has felt a strange thrill go through it, and has at once yielded to grace or fled in affright.

The angel of darkness too, transforming himself into an

* The beauty of the just is compared to the beauty of the sun, which will be seven times more splendid than now. (St. Anselm, *De Similitud.* c. 50.)

† Angels appear to you in the shape of men, because your hampered spirit could not otherwise understand. (*Book of Rev. of St. Brigit.*)

‡ The appearance of angels is wont to be most pleasant to those that love them. (*Procopius of Gaza, On Numbers.*)

|| I saw in spirit the whole island radiant with angels' brightness, and all the air to the zenith full of their brilliancy. (*Life of St. Columbanus, by Adamnan.*)

§ They affect the worthy with unwonted consolation, and bless them with quiet of mind and spiritual joy. (*Corderus, On Job, c. 4, v. 11.*)

angel of light,* casts sometimes his glare ; but these rays, not of earth, are much less of heaven.

They cause in souls troubles, agitation, anxiety, and at the same time inspire pride, hypocrisy, hatred.† It is by this sign and by these effects, that the prince of darkness betrays himself.

We have another means of rendering our light perceptible to man, that has nothing material about it. We cause it to shine in his interior, without the intermediary of the body.

The soul then discovers a new world of beautiful reality which it is powerless to describe but which makes on it a deep impression, and gives knowledge superior to all natural cognition.

When physical light appears in the morning, it causes all objects of the universe to come out from the uniformity of night, and clothes them with the thousand varieties that distinguish them.

In like manner, when a ray from the face of an angel falls upon the soul, every object in it is lit up, and appears in its value or worthlessness.

One dart of our beatific glory ever produces truth in the mind, joy in the heart, strength in the will.

* St. Paul, 2, Cor., c. 11, v. 14.

† They involve in greater darkness and disturb the more, which is an evident sign of their malignity. (Corderus, *on Job*, c. 4. v. 14.)

X.

PERFUMES.

WHEN spring has anew given youth to the earth, bestowed new life upon it, and clothed it with new beauty, choose, O my brother, a day beautiful and serene ; go into the midst of a vast field, or of some rich garden.

There, in an atmosphere warm and calm, where the aromatic plant gives out its balm, where the flower exhales its perfume, where every branch contributes its treasures—what a sweet mingling !

'Tis but a feeble lingering of the ineffable odors which rejoiced and strengthened, in the first days of the world, the Well-Beloved of God !

In the paradise of delights, the flower, the plant, the dew of the lawn produced, for the innocent pleasure of man, perfumes which the breath of the winds brought him from every side.

In each of these movements of the air, man drank in pleasure with life.

But there is a perfume more excellent than those of the first days. 'Tis that exhaled by the spiritual flowers transplanted to the bosom of God, living of the divine sap, and blooming in the divine atmosphere of glory.

Yes, the angels are divine flowers, exhaling a divine perfume.

If the men who know best the flowers and plants of the earth breathed this perfume, they would not know

to what to compare it, nor could they define it; no expression would translate their interior delight; they would give themselves up to words of admiration.

This perfume is reserved to the enjoyment of pure spirits and of souls. Often, nevertheless, the senses, purified by long course of penance, sanctified by a complete submission to the law, have received some emanation of it.

We shook our wings, and the deserts, the hiding places, the cells of piety, have been filled with it.

Holy souls have grown in the neighborhood of heaven, and have been inundated with its delights. Many are they who were able to have this sweet experience, in that valley dear to Mary, where for so long a time we made our sojourn.*

Souls not yet purified by grace have felt an attraction hitherto unknown, and found themselves transformed. The angel of Cecilia spread around her chaste couch the odor of heavenly roses, and Valerian was gained to Christ.†

When one is on sea afar, and no land appears, how agreeable and sweet, how encouraging and strengthening, are the balmy breezes that come to him from his native land!

We love to leap from the happy shores of heaven, to fly to meet travelers in straits, to bring them the perfumes from the lands they are seeking.

We spread around man those wholesome perfumes that will preserve him from the poisons scattered in the air by the hand of Satan.‡

* The wonders of Laus, Diocess of Gap, by the Abbe Pron.

† Life of St. Cecelia, Bollandists.

‡ They are the vines and the vineyards which impart their odor to every soul. (Origen, Hom. 4.)

Without the perfumes of the angels, what soul would resist the subtle infection with which the impure spirit taints the heart? What germ of virtue would not perish before budding.*

What, in fact, in the material world those hurtful exhalations are from which the senses shrink, and which bring death to man, the odors of vice and the breath of Satan are in the spiritual world.†

If in his state of glory, the angel was sensible to it, it would be impossible to remain near a soul steeped in crime and guard it.‡

By an angelic privilege, the friends of God have been able to recognize the condition of souls by their odor of heaven or by the impure infection they give forth.||

Souls once plunged into glory will spread around like us sweet perfumes. They will bring with them that beatific atmosphere which tells of heaven, as they brought before the blessed atmosphere of holiness, telling of God dwelling in them by grace.

Yes, on earth even, holy souls are like flowers or aromatic plants, spreading everywhere the good odor of virtue.

'Tis especially when they are ground by suffering, as that of Christ or that of Paul, like the souls of the apostles, of the martyrs, of all the saints, that their perfumes

* By the sweetness of heavenly odor they dispel the fetor of mortality and corruption from them. (Origen, Hom. 4.)

† In the sight of the angels nothing is foul; nothing gives an obscene odor but vice and sin. (St. Peter Damian, Opus, c. 23.)

‡ This fetor and disgusting nausea of corruption very unwillingly and with annoyance the angel bears, although he does not omit obedience, obliged by the law of heavenly command. (Ibid.)

|| St. Philip Neri, St. Catharine of Siena, St. Gentilis, St. Euthymius, St. Eugendus.

affect more powerfully other souls, and heal their languor.*

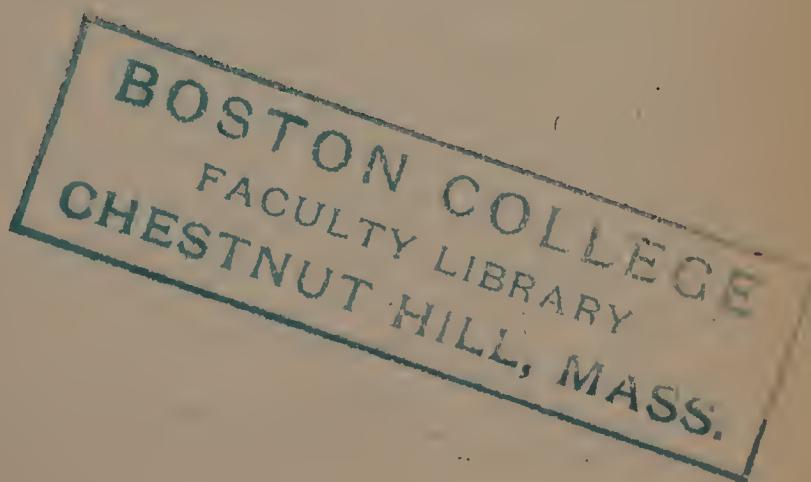
When it shall have been renovated by glory, the body too will have its perfumes. It often receives the first fruits in the state of humiliation. How often has it not happened that a body, just abandoned by the soul, has exhaled a sweetness of odor that accompanies incorruption! The relics of the saints have frequently been so honored.†

The perfumes that bathe the plains of heaven will be the inheritance of virtue embellished by glory.

On the banks of the river of delights, you will be like us, pure souls, our sisters, flowers always fresh and full of life, enriched with perfumes divine, and giving them forth on every side around them.

* As spices give out a sweeter odor the more they are bruised, so Christ, the apostles, martyrs, and all the saints, spread around a sweeter perfume of virtue the more they were overcome and crushed by persecution and tribulation. (Corn. a Lapide.)

† The delightful fragrance of heavenly perfumes wonderfully liquefying will inundate the sense of smell. (St. Laurence Justinian; *De Discipl.*, l. 23.)



XI.

HARMONY.

AN angel in the bosom of God, is a harmonious lyre ; his faculties are the sonorous chords of the instrument ; divine charity is the breath that sweeps the chords and makes the lyre resound.

These living lyres of heaven recount together the glory of God, His attributes, His works. The divine perfections have no higher expression than our harmony.*

In heaven, harmony is our manner of praising God, and that of enjoying Him. God the great, the unique Artist, makes us Himself harmonious. Every vibration He produces in us is a beatific thrill,† and every note expressing love of Him flies from our heart to His heart. The union of the elect and of the angels, in the bosom of God, is the bosom of God become harmonious.

The material movements of earth never reach the angelic lyre and never make it resound ; but it happens that the sounds of the lyre find an echo in the organs of the body of man and in the powers of his soul.

We sang above the cradle of the infant God ; we sing by the side of holy souls, when God sends us to console them in their afflictions, fortify them in their weakness, and sustain them in their agony.‡

* Like the chords of a harp well tuned, they resound through the church and the hosts of heaven. (St. Andrew of Cæsaraea, *On the Apocalypse*.)

† Touch those most pure chords ; in heaven they give no sad sound. (St. Anselm, Med. 13.)

‡ Lives of Saints Rigobert, Veronica of Binasco, Justina, Fursey, Prisca, Genulphus, Theogenes, Martina and Maurus.

The sacred oracles often recall to man our canticles and our harmonies. They invite him to join in them in heart and by voice, to seek in them the supplement to his harmonies and chants.

Our concerted melodies elevate the soul that has the happiness to enjoy them. They revive it, calm it, fill it with courage, give it a foretaste of the delights of the heavenly home, and make it long for them.*

The celestial harmonies heard by some souls on earth are but a weak expression and a feeble echo of the reality.

We take, in nature, matter delicate and subtle ; we impress on it sonorous vibrations ; we render it harmonious. The sounds that escape under our fingers are not those of earth, nor are they at all those of heaven.

In his present state, man could not bear the intimate and interior accords of glory.

In the midst of his sufferings a soul said to God: "No, Lord! I could not longer support such a trial. My courage and strength would succumb. Hasten to me; come, free me from the pressure that grinds me down."

An angel appeared and with his lyre drew forth one of those notes that ravish the elect in their happy land. "Enough! Enough! or I die!" cried the soul. The feeling of pleasure experienced was so lively that if the angel had continued, the soul would have burst the bonds that retained it, and flown far from earth.

* O what music! O what sweet and soothing harmony! Who could tell of the modulated strains of such great chants? If the concert of human voices, of chords and of organs, invented and carefully sought out by men, so delights and carries us away in this life, what will that music do which not human skill but angelic industry has called into being?—which does not sound exteriorly through the bodily voice, but is sweet to the affections interiorly, certainly the sweeter the more within us. (St. Thomas of Villanova, *Serm. on St. Michael*.)

The sweetness and charm of the angelic voice have been described as well as human language could in a pious legend.

A monk had gone into a forest, he had come to meditate and pray, uniting himself to the morning chant of nature.

Suddenly a little bird presented itself, brilliant in color, graceful of form, giving forth a celestial harmony. Ravished in ecstasy, the monk approaches, goes towards the bird that flits away, follows it farther and yet farther, finally stops. He listens, and cannot cease to listen. It seems to him the days no longer fly, that time has suspended its course, that a happy eternity begins; he thinks himself in heaven.

Finally the bird all at once disappears. The monk having listened yet longer, thinking he still heard it, slowly went his way back to the monastery.

But what? Can he have been the play of a dream? Where are the well-known paths? Whence those immense trees? How those walls seem grown old!

He enters; asks in vain; vainly tells his name. He is unknown, in the midst of those unknown to him. A monk of his name once dwelt in the monastery; but the archives attest that he disappeared one day in the forest, and that, since then, three centuries have gone by.*

Called to be as harmonious as we are, the demons have strayed from their end. Those lyres, so perfect in themselves, resound now only with the accursed notes of pride, hate, envy, and of every criminal aspiration. What discordant sounds! What frightful confusion!

And human souls! Are they not too lyres of sonor-

* Legend of Brother Alphius.

ous chords? Some, tuned by the rightfulness of their intentions, open to the divine breath, and begin, in unison with us, the harmonies they will continue more perfectly in their home. The others, alas! animated only by the blast of impure passion, imitate the brutal notes of Satan, and mingle in the disaccord of hell.

XII.

FULL POSSESSION.

LIKE faith, hope has disappeared. It has vanished in the possession of its object. How still hope, when already we possess?

As God had promised us, as we expected of His word and of his favor, He has given us Himself as our recompence. He is our property, our riches.

We possess Him no longer in an imperfect manner. Everything in Him is ours, and we enjoy everything in Him. His light, His delights, His power, His mercy, form our treasure: We enjoy God as truly as he enjoys Himself. 'Tis the same object producing in Him infinite happiness, in us a happiness such as is compatible with our condition as creatures.

We possess God better than any good will be possessed out of Him; we possess not superficially, but entirely in Himself, in His infinite value.

God has given our power of enjoyment an energy and sensibility that surpass all conception. Our faculties transformed, our whole life rendered perfect, the enjoyment is pure and complete. It is an ineffable delectation resulting from the sentiment of beauty and of the divine goodness.

The artist seeks beauty in the arts; he passes his life in gathering its features together; he sacrifices his goods, his time, his repose, to procure for himself the pleasure of one day seeing it less imperfect.

When he has realized his masterpiece, when he has seen some rays of the ideal that floated before the eye of his genius, he experiences an enjoyment which a soul less richly endowed than his could not conceive of. It is rapture that borders on ecstasy.

Make this passion for beauty a thousand times more lively; suppose the features of the beautiful a thousand times more perfect: does it not seem to you there must be plenitude in possession and enjoyment?

But at what a distance from the divine reality will always be human imagination and suppositions!

Take a heart elevated above the common condition by the sublime passion of doing good. Let a generous nature have prepared it for the operations of grace; let grace come, dilate it, and fire it with a superior love; let all the physical and moral mysteries of the world offer themselves to its eyes—what emotion! what anguish!

Put at its disposal the treasures from which it is granted it to draw at will—what a thrill! what transport!

This delight in the exercise of goodness will be nevertheless limited and finite. Even the heart of a Vincent de Paul could not furnish to the world the image of the rapture produced in heaven by the possession of goodness and of charity.

See one of those souls whom the dart of divine love has wounded. It seeks only God, it wants only God. It despoils itself of everything; it experiences pain unspeakable, at the sight of an offence to God. Sometimes, listening only to the love of penance, it resigns itself to the length of its exile; sometimes, yielding to a desire of contemplation, it aspires to a dissolution of the body. Who will give it to break its bonds, to fly far from the earth, to see its Well-Beloved, to possess Him!

In the midst of darkness, a halo of light is formed; the Redeemer appears, covered with wounds, bathed in His blood, borne down by His cross. He says to this soul: "Behold me! I am thine." Express, if you can, the effects of such a favor!

And still, what imperfection! God gives Himself wholly; but to receive Him as He gives Himself, the transformation of glory is needed.

On earth, neither the possession of material goods, nor that of beauty, nor that even of the supernatural treasures of grace, are perfect possessions. The object escapes us always by some way. It never allows itself to be held entirely and enjoyed. Full enjoyment by full possession is one of the great mysteries of heavenly happiness.

This mystery is accomplished by an admirable and wonderful operation: the continual union of desire and of enjoyment. The Incarnate Word has said: "The angels see the face of my Father who is in heaven." His highest representative on earth, the prince of the apostles, will say: "The angels aspire to contemplate Him."*

This double revelation gives us the secret of the divine delights. The desire brings into enjoyment a life that forestalls all disgust; enjoyment imparts to desire a satisfaction that eliminates trouble and anguish.†

What fulness in enjoyment! What vivacity in desire! But the union alone of desire and of enjoyment gives perfect happiness.

* Matt. c. 18, v. 10. St. Peter i, c. 1, v. 12.

† That there may be no anxiety in desire, those desiring are sated; lest there be in satiety disgust, those sated still desire. (St. Gregory, *Morals*, l. 18, c. 27.)

XIII.

CONFIRMATION.

AMONG the sentiments that make our hearts beat in the bosom of God, there is one which dominates all the others, and gives them an infinite sweetness: it is the absolute certainty of never losing the possession of God.*

This possession could be lost only by infidelity. Now, as a recompense for our past conduct we have been placed in the impossibility of becoming unfaithful. We shall never be able to offend God, nor cease to be acceptable to Him. Eternity has put its inviolable seal upon the union we contracted with Him in time.†

We are at the end of our journey, we shall not be sent back on the way; we have reached the shore, and shall not be driven out into the midst of the waves; we are under protection, and shall not again become the sport of the tempest; we possess the crown, and we shall not have to give battle anew.

This assurance establishes us in unalterable repose. It is the fruit and the recompense of the one apprehension we had in the day of trial.

* It follows that perfect beatitude requires not only vision, love and enjoyment, but also the perpetuity of these, and the knowledge of such perpetuity. (Lessius De Summo Bono, l. 3, e. 9.)

† Though changeable by nature, they were made unchangeable by grace. Stable and sure of never losing their happiness, they enjoy God, in the contemplation of whom they are happy. (St. Fulgentius, De Trinitate, c. 8.)

Our will has been confirmed in good, and could not be turned from it. It is penetrated, like iron by fire, as crystal by light. It is identified with good; good is its element.

Our will directs itself to God, source of perfect happiness, as that of man, still in his journey towards good in general. Just as it is impossible for man not to desire happiness, it is impossible for us not to seek happiness at its true source. The same inclination takes us to happiness and to God.*

For those who have once contemplated God, He is an irresistible loadstone that draws and fixes them. From the moment hearts approach Him, they find themselves subjected to a sovereign attraction, and cannot think of flying.† It would be necessary to show them elsewhere a more excellent object, one more beautiful, better than God.

Bid the star rush from its orbit, the stone fall far from its centre, the flower seek another place than its stem, the child refuse its mother's breast!‡

We are kept in the bosom of God by the bonds of His ineffable amiability. Indissolubly united to perfect good, we are incapable of any evil. We are as impeccable as God Himself, who thinks, acts, and lives in us. We are not at all so by nature; but by reason of our union with Him. In this union our weakness has disappeared, as rust from iron.

* The angel seeing God has the same kind of relation with Him that any one not seeing God has to ordinary good. (St. Thomas 1, q. 62, art. 8.)

† The more perfect and the more endowed with charity, the more powerfully are they drawn, and most powerfully of all the soul of Christ. (Lessius, *De Summo Bono*, l. 2, c. 13.)

‡ The angelic will reaching its centre, which is God, is rendered fixed and immovable by weight of love. (Albertus Magnus, p. 1, q. 6, art. 3.)

Far from being taken from us by the happy impossibility of its leading us to evil, our liberty has been elevated to its highest degree. The impossibility of pronouncing any false judgment does not diminish the intelligence; it strengthens and perfects it.

In full possession of the One alone desired of us, we feel that we shall always thus possess Him. This feeling reunites in our hearts all the delights of a happy eternity.

A continual and immense lamentation mounts from earth to our ears. It is the sighing of loving souls who, experiencing their weakness, give forth their apprehensions and their fears.

They love God—will they love Him always? There was a time when they had forgotten Him! And even should they have always lived in innocence, they could still fall away from it!

Their most ardent vow, their most fervent prayer, is what the Incarnate Word has put on their lips: “Deliver us from evil!”

What transport, were it suddenly revealed to them that they had been confirmed in grace! What more lively transports still did they feel themselves confirmed, as we are, in the perfect love of God, by the union of glory.

This assurance makes the future of our eternity shine with a far more beautiful lustre, in our eyes: it drives from the pure gold the last atom of alloy; it renders our delight sweet, vivid, pure to the full.

In heaven is repeated without ceasing the sweet ex-

pression uttered on earth by trusting souls: "I possess Him, I hold Him, I will never let Him go."*

The noble heart of the apostle had experienced a fore-taste of this delight, when, in the midst of his temptations, of his anguish, of his perils, he cried out:

"I am certain that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor strength, nor height, nor depth, nor any creature, can separate me from the charity which is in Christ Jesus, our Lord!"†

Had the seraphs to undergo the same trials, would they have other sentiments?—would they use other language?

* I seized him, and I will not let him go. (Cant., c. 3, v. 4.)

† St. Paul, Rom., c. 8, v. 38, 39.

XIV.

ACCIDENTAL BEATITUDE.

THE beatitude caused in us by the possession of God is a beatitude essential and permanent, that does not admit of increase.*

But the beatitude produced by the sight of events occurring on earth, is accidental and variable, increasing each day.

The graces we have taken to our brethren on earth are as seed sown in their hearts. We shall follow with interest their germination and development. The beautiful actions they perform are the harvest that crowns our hopes.

We follow through the ages the transmission of heavenly gifts, and we assist at the change of spirits and of hearts.

Nothing that passes on earth is foreign to us. The spectacle of events that transpire is for us a source of continual joy.

By an admirable disposition of His goodness, God has rendered us accessible to every joy, and has placed us above all feeling of sadness or grief.

The evil we see we disapprove, we detest, and we unite with God in the justice and mercy of which the

* The good angels cannot merit or advance in beatitude. (St. Thomas, 1, q. 62, art. 9.)

guilty in turn are the object; but our happiness is not thereby affected.*

The lament and tears that human language gives us, express not what we feel in reality, but what we should feel, were we subject to sorrow. On that account, this language has nothing contrary to truth. We approve it, and often even suggest it.†

Our accidental beatitude increases in proportion as happy events occur under our eyes, especially those in which we take part personally; but there is no suffering or sadness in reality at the sight of untoward events.

The development of the life of grace, the increase of the mystic body of the Redeemer, the combats and triumphs of Holy Church, the universal flowering of virtue, the mysteries and the wonders of the Precious Blood, the continual apparition of new souls, new generations, new voices united to our own, new hearts one with our hearts; this is what produces and perpetuates our accidental beatitude.‡

This beatitude is not the effect of new merit, for in heaven we merit no more; it is the fruit of essential beatitude.||

It will increase till the day of general judgment, and will receive its fulness at the coronation of the last of the elect.§

* As God himself, although he sees them all, and loves Himself more than He is loved by the angels, is not saddened by these offenses. (Suarez, l. 6, e. 20, n. 12.)

† Whence these modes of speech of the saints are to be understood metaphorically: as too much feeling is wont to be attributed to God, to signify charity towards man, and how much impiety displeases Him. (Suarez, *ibid.*)

‡ This joy pertains to accidental reward. (St. Thomas, i, q. 62, art. 9.)

|| The aforesaid joy is acquired by virtue of beatitude. (*Ibid.*)

§ It can increase to the day of judgment. (*Ibid.*)

XV.

THE DEGREES.

THE great and common dwelling-place of all is the bosom of God.* But in the bosom of God there are special mansions. The circles of glory or beatific spheres that have received us, are infinite in number and infinitely varied.†

The stars sown in the firmament of glory, when we came, are not of the same size, nor do they shine with the same brillancy. Their beauty and light differ.‡

Grace having been proportioned, in each angel, to the excellence of his nature, and correspondence to that grace having been perfect in all, it results from this that, in all, glory itself is proportioned to nature and to grace.

Our beatific degrees extend to all kinds of perfection. The spirits most perfect in one point are the most perfect in every respect; they are the master-pieces of nature, of grace, and of glory.

The glory of human souls will not be proportioned, as ours is, to the excellence of their individual nature; it will be proportioned to their merits, and these merits will be of every degree, from that of the child, that brings with it its baptismal innocence only, to that of the hero

* God himself is the greatest mansion of blessed spirits. (St. Bern., *Consid.*, l. 1, c. 1.)

† St. John, c. 12, v. 2.

‡ St. Paul, 1, Cor., c. 15, v. 41.

of fidelity, who comes with a century of strong and patient virtue.*

We see God immediately, and we possess Him as He is with His infinite perfection; but this sight, this possession, and the happiness they produce, vary according to our respective capacity, which is not infinite. Always the same in its object, celestial beatitude has degrees in the one who possesses it. These degrees consist in the extent and intensity of possession.†

Each one of the elect is perfectly satisfied. No one envies those superior to him. If the delight of the inferior is less, it is because he has less capacity to comprehend God, who gives Himself to him as He does to the highest spirit. Since the time of our transformation, our faculties are filled with the delight we feel.

Like a number of golden vases, our hearts had been ranged on the bank of the river of delights. Plunged all together to the bottom of the river, they have not all received an equal amount of the divine element, because they have not an equal capacity; but with the most delicate feeling, no one could be jealous of the greater amount he sees in the others. Environed and filled with the beatific element, he feels in himself no void to be made up.

In the edifice of the holy city, each living stone feels itself made for the place it occupies, and aspires to no other. It is united to the stones that surround it by the unchanging cement of love.

* Thus the Fathers against Jovinianus, who thought virtues equal, and likewise the reward in heaven. (Corn. a Lap.)

† The faculty of serving God belongs to the intellect by the light of glory which in a certain way renders the intellect deiform; whence the intellect which most participates of the light of glory, will see God more perfectly. That being will more participate of this light of glory, who will have more charity. (St. Thomas, i, q. 12, art. 6.)

Far from marring in us our happiness, this inequality is a new source of it. It is one more beauty in heaven, and one means more of praising God.

When I contemplate a most perfect spirit, I feel myself new ravished at seeing God blessed, loved, glorified in a more perfect way.

Or rather, it is I who love, bless and glorify more perfectly. By charity every celestial good ceases to be an exclusive possession, and becomes the part of all.”*

Does a child well born suffer in seeing his brother give his father more joy than he can himself? Without doubt, no; but he is filled with pleasure, and joins in the feeling of all with all the vivacity of his filial piety.

What joy, O Lord! to see hearts more ardent in Thy love, voices more pure in Thy praise, creatures more excellent to give Thee honor! In my zeal for Thy glory, I take all these benedictions, all these acts of adoration of heaven, and with an energy that carries me beyond and above myself, I present them as coming from me, and as my personal offering.

Master-piece of celestial concord! I do not live more in myself: I live in each of my brethren, and each one of them lives in me. I am no longer one; I am the multitude; I am thousands of angels, and the thousands of angels, with their multitude, are one. Admirable unity! Multiplicity not less worthy of admiration! †

* By charity it comes about that what each one has is common to all. In this way he too himself possesses when he loves in another what he has. (St. Aug.) In that heavenly country nothing is possessed by each one apart. In many mansions there will be concordant diversity of rewards, because so great a power of love associates us in that peace, that what each one will not have received in himself, he exults that he has received in another. (St. Greg. the Great, *Morals*, l. 4, c. 31.)

† Nothing is to be compared to concord, for one is, as it were, multiplied; if two or ten be concordant, one is not one, but each one is multiplied, and you will find one in ten and ten in one. (St. Maximus, *On Fraternal Charity*.)

BOOK FOURTH.

OUTPOURING OF DIVINE GOODNESS UPON THE ANGELS IN THEIR MISSIONS.

I.

PERPETUITY OF THE STRUGGLE.

IT was not enough, O my God ! to communicate to us Thy interior treasures ; in the excess of Thy bounty, Thou hast willed to make us share in Thy exterior glory, in establishing us as the defenders of Thy cause.

The battle given between the good and the bad angels is to continue under another form and be perpetuated through the ages. The angels and the demons will always be face to face, and at war. The struggle will end only at the last judgment.*

After their common trial, God willed to bring back to the general plan of His Providence angels and demons. His wisdom will find the secret how to make evil itself serve the beauty of the whole.†

The interests of His glory, those of the Incarnate Word, of Mary, of man, of every creature, are the ob-

* The strife between the angels begun in heaven, was not wholly finished there, but in this world for the salvation of man it has been begun anew, or renewed, and lasts to the end, when it will rage the most actively. (Suarez, l. 6, e. 10, n. 27.)

† Evils brought back to order tend to the ornament of the universe. (St. Aug., Of Order, l. 2, c. 4.)

jects concerning which this war is waged. The eternal triumphs of justice and of mercy will be the result.

The same adversaries are in conflict as in the first day: Lucifer and the rebels—Michael and devoted hearts. Far from relenting, the ardour that animates them only goes on increasing.

In seeing God face to face, we conceive a love ever more inflaming, a zeal ever more active.

In undergoing the rigors of His justice, the demons feel again a hatred more energetic, and form designs yet more wicked.

But the conditions of the struggle have changed. Whilst the devils have nothing but their natural powers, we have, from the state of glory, a virtue before which they are naught but weakness.

We should have strength sufficient to chain them all up in an instant, and reduce them to absolute impotence. If we do not do it, it is because divine wisdom has decided that we limit ourselves to repressing their malice, permitting them to exercise it in a certain measure.

Representing the justice and goodness of God, we procure His glory constantly, and He honors us constantly in sending us to fight in His name against the hostile legions.

We shall ever be grateful to Thee, O my God, for the happiness we experience in giving battle to these whom we hate, and in defending those we lové with Thy love.

I shall ever remember the moment that followed the sovereign judgment and its execution.

The Divine Word called together His armies and made them appear in the magnificent order they will preserve for eternity.

He entrusted to each choir the mission destined for it before all time, and in view of which it was created.

Each is solemnly invested with the rights and powers which will be its honor and its joy. The distinction of which it is the object will perpetuate the memory of its beautiful conduct in the first combat, and will be the pledge of future victories.

The numbering of God's armies and their review, at the moment they are going to throw themselves anew upon the enemy and fight, is one of the most beautiful spectacles that heaven offers.

How that soul would be ravished to whom it might be given me to present some picture of it!

II.

THE PRINCE OF DARKNESS.

BEFORE considering the great army of God in its majesty, let us cast a glance on that of Satan, and on the allies the human race will furnish him.

When the rebellious spirits were precipitated into the abyss, no one was excepted.

But, by a special design of God, a certain number were enabled to come out from it, and spread abroad in the atmosphere of the earth, to concur, against their intent, in a great work of Providence.*

Lucifer had this liberty at first; but after he had tempted Christ, inflamed the heart of Judas, armed the hands of the executioners, consummated the deicide, he was anew chained in his dungeon, and he will not be permitted to leave it before the end of time.†

There Lucifer tries to imitate God against God, and sends, too, his angels.‡ Like a brigand-chief, wounded and held down by pain, he charges his inferiors to com-

* A twofold place of punishment is due the devils: one by reason of their fault, and this is hell; the other, on account of the tempting of men, and thus is the darkened air their due. (St. Thomas, i, q. 64, art. 4.) It is most certain that a multitude of demons dwell in this air. (Suarez, l. 8, c. 17, n. 7.)

† Of Lucifer only is it most certain that he was bound by the power of Christ, in a local and corporal hell. (Suarez, l. 8, c. 17, n. 9.)

‡ Demons, imitating angelic legions, call themselves legion; indeed imitating and rivaling God Himself, who is called the Lord of sabaoth, that is, of armies and of angelic legions. For Lucifer is the ape of God. (St. Gregory of Nyssa.)

mit the robberies he cannot carry out himself, and continues to direct them.*

He does not send them all out at once, but by turn. The same ones are not always retained, nor sent out always. They succeed each other in hell to torment the damned, on earth to tempt the just.†

All have preserved the first aspirations of their pride, all covet the honor due to God. There is nothing they will not do to obtain it. Each wants to be the centre of all, and attract all to himself.‡

The principal chiefs, under the name of false divinities, will blind peoples and make them violate the most sacred laws of nature. The oracles of these divinities are only the discourse of demons, and give rise but to error.

Never will man suspect the monstrous mass of falsehood given out by Satan and his agents, under the name of Ammon in Libya, of Jupiter at Dodona, of Apollo at Delphos, of Trophonius in Bœotia, of Branchides in Ionia—under an hundred names, and in an hundred places.

In these caverns and temples, on these tripods and altars, are to be found always the same characteristics of Satan—always lust and cruelty. 'Tis there impure vice will reach its last degree of infamy.

'Tis there he who was a murderer from the beginning,|| may bathe at his ease in blood and tears. There are

* St. Vincent Ferrer, *Sermons.*

† It seems far more probable that no demons are always bound in hell, nor that others are so in this air that they never go down into hell, but that they are alternately in these places. (Suarez, l. 8, c. 17, n. 2.)

‡ So proud are they that they industriously seek to have paid them the divine honor and religious service which they know is due to God, and this as much as they can, and with all they can work upon. (St. Aug., *City of God*, l. 9, c. 20.)

|| St. John, c. 8, v. 44.

immolated feeble old men, generous warriors, unhappy slaves, poor widows, young virgins, little infants torn from the breast, often given to destruction by their own mothers.

And all this under the sacred veil of religion! To destroy souls, a thousand more lives he requires than would be needed to save them. 'Tis thus Satan parodies the divine work.*

The demons have kept the natural hierarchy they had before the fall. But this subordination does not proceed from any feeling of charity, of justice, or of order; it comes from the calculation of their malice.†

Far from contributing to the good of their superiors, their pre-eminence aggravates their torments and renders their situation more intolerable.‡

Leave to go out from the place of punishment for a moment does not at all free the devils from their suffering. They take their hell with them and feel everywhere the pains of fire as well as those of malediction.||

In vain they traverse the air, plunge into the forests, take refuge in barren places, go over the earth and sea; nowhere do they escape divine justice. Ask one of these

* He arrogated to himself divine honors, and filled the temples of the pagans with all the demons, and persuaded the offering of saerifices to himself. (St. Aug., on Ps. 96.) The devil filled the whole world with his lying divinity. (Tertull., *Against Marcion*, e. 17.)

† The concord of the devils is not from the friendship they have among them, but from common wickedness, by whieh they hate men, and abhor the justice of God. (St. Thomas, i, q. 109, art. 2.)

‡ That the inferior are subject to the superior, is not for the good of the superior, but rather for their ill; because since to do evil pertains rather to misery, to preside in evil is to be still more miserable. (St. Thomas, i, q. 109 art. 2.)

|| They carry the fire of hell with them, wherever they go. (St. Thomas, i, q. 64, art. 4.)

spirits where is hell—"Everywhere I am," will be his answer.

The demons seem comforted when they do evil, or cause it to be done; but they are not. In spite of bursts of sinister laughter which resound in the darkness, and in spite of all their demonstrations, they find no true joy; for them everything is bitter deception. They are like the senseless man who thinks himself on the point of being content in exciting a passion, the violence of which tortures him.

A joy so fleeting, so accidental, so empty, diminishes in no way the essential and permanent pain of reprobation.*

Lightning dazzles, but it only renders more oppressive the darkness of night. In like manner the pretended joy of the demons serves to render more exructiating and intolerable their punishment.

Greater in a far different sense than the joy of possessing a soul, is their pain when one escapes them.

Nothing can equal their torments under the exorcisms of the church. It is like a new fire which seizes on them, and makes them cry out frightfully.† Still how they show themselves tenacious and slow to leave!

At the last judgment all the evil spirits will appear just as the souls that are damned; all will come to hear their last and solemn sentence.‡

After the judgment there will be no leaving hell, no

* This joy is not true, but apparent, when their desire is fulfilled. (St. Thomas.)

† "I am burning! I am burning!" exclaimed a devil in exorcism. (*Life of St. M. Magd. dei Pazzi*, Bollandists.)

‡ They will be judged by judgment of retribution, with reference to the evil deserts of men whom they tempted, to deserve punishment. (St. Thomas, i, q. 89, art. 8.)

diversion from the uniformity of torment. It will be misery in every way consummate.*

The prospect of this causes them continual terror. The wicked spirits, cast out one day from a possessed man by our Saviour, thought they were going to be thrust back into the abyss. In consternation, they asked to be allowed to enter into a herd of swine.†

Into the bodies of swine! They who did not find sufficiently elevated the thrones offered them in the bosom of light!

Such is the present condition of the unhappy spirits ranged under the standard of revolt. Such is the army of Satan, an army without God.

The angels of this army, all angels of darkness, seem not to see except in the night. They avoid the daylight, and never fight face to face, openly. In everything, everywhere, always, Satan and his agents keep the tortuous ways of the serpent, and carry on their work by ruse and surprise.

* After the day of judgment all the bad, men as well as angels, will be in hell. (St. Thomas, i, q. 64, art. 4.) They will experience misery in every way consummate. (Suarez, l. 8, c. 15, n. 16.)

† St. Luke, c. 8, v. 31-32.

III.

THE ALLIES OF SATAN.

THE army of Satan will recruit among men allies worthy of it. There are some who merit to be made chiefs of it, and who, like Satan himself, will be called antichrists.

What treasures of hate, of hypocrisy, of cruelty, will not Satan amass in the famous wicked men of each age!

By the antichrists of violence he will shed torrents of blood, take thousands of lives, fathom the depths of suffering.

By the antichrists of heresy he will taint the holy light itself, propagate error, tear from the arms of the Church entire peoples.

By the antichrists of the pen, he will flood cities and country districts with blasphemy, corrupt innocence, destroy the moral sense, make falsehood and vice dominant everywhere.

By the antichrists of hypocrisy, he will oppress conscience under pretext of protection ; interdict the bread of life to young souls ; render darkness obligatory, under the name of light.

By the antichrists of secret societies, his agents of pre-dilection, he will procure the profanation of churches, the overturning of altars, the annihilation of the work of Christ.

The life of the Church, aided by the holy angels, will be but one heroic struggle of her children against antichrists, men and demons.

At the end of time all these antichrists will be personified in one, who will have the malice, the hate, the perversity, the power of all. He will be not only an antichrist, but the antichrist, the adversary and the rival of Christ.

Antichrist will not be a pure spirit; he will have a body and a soul; he will be a man.

But this man will be so one with Satan, he will be so filled with his spirit, he will obey him so faithfully in everything, he will so fully have his power for evil, that he will reproduce Satan to the life, and will do all that Satan incarnate would do.

Antichrist will follow the path of Christ and endeavor to imitate Him in all things, so as to turn all against Him. He will have breadth of intelligence, facility of speech, grace of expression, a natural charm of person.

He will work no true miracles, but tricks, prodigies, and apparent miracles. He will present himself as an envoy of heaven, to render everything perfect, and open to man a new era of prosperity.*

We shall be obliged to recall to the just the admonition of their great Apostle: that the angel of darkness will transform himself into an angel of light; that they must keep themselves on their guard against novelties; that every doctrine contrary to what was preached in the beginning, deserves anathema, should even an angel be the herald of it.†

* Antichrist will work miracles, not indeed true ones, but false and mendacious. For many of his miracles will be tricks by which he will fascinate the eyes, that he may appear to do what he really will not do. (Corn., a Lapide, Com. on 2 Ep. to Thess., c. 2, v. 9.)

† St. Paul, Gal., c. 1, v. 8.

Turned against him by the strange assertions that will issue from his mouth, frightened by the sombre fire that will shew itself in his look, pure souls will not be able to bear his presence, and will flee from it.

But among the imprudent, the wavering, the weak, how many dupes and victims !

In the very midst of his seductions and of his triumphs, he will see himself all at once arrested.

Surrounded by his legions, the glorious lieutenant of Christ, Saint Michael, will come before him and engage him in a battle that will recall the first one.*

His deceptions unveiled, his falsehoods laid bare, his power broken by the breath of the Divine mouth as by a stroke of lightning, antichrist will be stricken down.†

Through the yawning earth he will descend to hell, and for eternity he will see himself the plaything of Satan he served so well, and whose choicest conquest he will be.‡

This will be the last triumph of the Incarnate Word, and of His angels, in time. The more glorious triumph of the last judgment will be less of time than of eternity.

But face to face with the army of the demons, reinforced by all the human antichrists, let us hasten to contemplate the army of God.

Come, just souls, who seek everywhere safety and consolation: come, hear, see. You will understand this high and touching truth; that in spite of all the assaults of hell, no soul will perish save that which willed to do so.

* Dan., c. 12, v. 1.

† Thessal., c. 2, v. 8.

‡ Presently the earth will swallow Antichrist alive, and demons will carry him off to hell. (Corn., a Lap., on Apoc., c. 19.)

IV.

THE ARMY OF GOD.

CEASE, oh man, cease to wish to reach with thy glance the limit of the armies that cover the field of heaven. Immense is the number of the soldiers of God. Known by the Blessed, it could not be by those whom the light of glory has not yet illumined. Bounded and finite in itself, it will appear to thee always as infinite, and no expression of thy language will be able to equal it.*

Daniel will say: "The Ancient of days took His seat on the throne . . . millions of angels served Him, and millions of millions ministered unto Him."†

And David: "The chariot of God was of ten thousand angels; there were thousands who rejoiced to bear God on their wings."‡

And St. John: "I heard the voice of a multitude of angels around the throne of the Lamb; they were thousands of thousands."||

After having heard and recounted these words, the

* Exceeding the weak and narrow measurement of our numbers. (St. Denys, On the Celestial Hierarchy, c. 14.) The assembled host is in some way infinite. (St. Greg. Nys., De Opificio Hom., c. 17.) The number of the heavenly citizens is expressed as infinite and as definite, to be numbered by God, but impossible to be numbered by us. (St. Greg., *Morals*, l. 17, c. 9.)

† Dan., c. 7, v. 10.

‡ Ps. 67, v. 18. The chariot of God were thousands of holy angels, not groaning under the weight, but rejoicing and applauding for the delight of carrying the Lord. (Bellarmin, *on this Ps.*)

|| Apoc., c. 5, v. 11.

learned Doctor, just as the humble believer, must return and stop at those of Job. "Who then will number the soldiers of the Most High ?"*

Compared to pure spirits, the just from among men will form, after the ages have rolled past, with all their generations, but a small flock.†

In the flock of the Sovereign Pastor, the angels are the ninety-nine faithful sheep, the human race is the stray sheep brought back to the fold.‡

The ten drachmas, the riches of the Creator, are the beings endowed with intelligence. The tenth, so unhappily lost, so joyfully found, is the collection of human souls.||

In showing the numerical superiority of the angels over men, these comparisons and figures could not give it precisely. Their aim is only to give a high idea of it.

This immense multitude of angels was due to the honor of God. It became the dignity of such a King to have a people and armies without number.§

It seemed also demanded by Divine Wisdom.

In drawing from nothing His creatures, God specially proposed to Himself the perfection of the universe. He was therefore obliged, in consequence, to perfect the number of creatures that compose it, up to the degree of

* Job, c. 25, v. 3.

† St. Luke, c. 12, v. 32. The flock of the faithful is little, if it be compared with the angels who are numberless. (Euthymius.)

‡ The rich Father, whose hundredth portion we are, has innumerable flocks of angels, archangels and others. (St. Ambrose, *On St. Luke*, c. 15.)

|| He had therefore ten drachmas, because there are nine orders of the angels; but to complete the number of the elect, man is the tenth creature. (St. Gregor. Hom 33, *On St. Luke*.)

|| Prov., c. 14, v. 28.

their respective perfections, and to create them the more numerous as He created them the more perfect. How great then must be the number of the angels, to surpass the number of inferior substances as many times as the perfection of spirits exceeds that of bodies?*

The perfection of the universe pre-supposes greatness as one essential condition. In the material world this condition is fulfilled by extent: in the spiritual world that can be only by number, and by what number? †

If each spirit should become visible under the form of a flake of snow, and man could perceive them at any distance, what vast whirlwinds of snow would appear to him in those unfathomable abysses where the physical world with its stars and suns is but a point? ‡

Well! that immense number of defenders of His cause, of adorers of His majesty, of promoters of His glory, that the armies of God count, wouldst believe it, oh man? —this number God finds insufficient. He wants one arm more, one heart more, one devout service more; 'tis thou, my brother, whom He wishes to enroll in His holy ranks, and give us as an ally.

Human souls will share the functions of the nine choirs, and will bear with us the sword for attack, the buckler for defense.

The army of Satan and his allies will dispose of all natural resources. Clothed about with the arms only of

* Since the perfection of the universe is what God especially intended in the creation of things, the more perfect some are, so much the more numerous were they created by God. (St. Thomas, i, q. 50, art. 3.)

† As in bodies excess is considered with respect to bulk, so in incorporeal things excess is considered with respect to number, . . . Whence it is reasonable that immaterial substances exceed in number material substances, as it were, incomparably. (St. Thomas, i, q. 50, art. 3.)

‡ Vision of St. Angela of Foligno.

justice, souls and their angels will hold them in check, and keep unspotted the honor of the divine standard. The annals of Holy Church will be full of the devotion and of the triumph of her heroes. They too will be called angels who will fight with us, and distinguish themselves for their courage.*

* It is not new for the Holy Spirit to call angels, those whom God has made the ministers of His power. (Tertull., *Against the Jews*, 9.) Then are we in spirit angels, when we are made ministers of the Divine will. (M. Aur. Cassiodorus, *On Ps. 33.*)

V.

VARIETY.

IN this incalculable, immense number, what variety ! The sun, striking with its rays the mist that resolves itself into rain, ranges on the side of it the lively colors of the rainbow. One sees follow, in harmonious transition, violet, indigo, blue, green, yellow, orange, red.

Just so the sun of the invisible world, casting its rays upon the face of the cloud of pure spirits, unfolds varied beauty in infinite degree.*

The light of the divine countenance colors and shades the heavenly spirits into three hierarchies, and each hierarchy into three choirs, each choir into three degrees. It thus multiplies the images of the adorable Trinity, and gives to each spirit the properties that distinguish it.

Human imagination is, without doubt, powerless to reproduce such realities ; but what are its resources in comparison with the infinite intelligence and power of God ?

Outside of some imperfect forms and of some coarse colors, what does man conceive ? Does not what is for him without precedent and analogy appear always inaccessible to his understanding ?

In the works of man, I see only uniformity and monot-

* Just as the ray of the sun striking the clouds in the rain and serene air by refraction forms the multicolored iris, and the ether next it shines around it in varied circles which are immediately dissolved ; such too is the nature of light, the highest light illumining with its rays inferior lights. . . . The angels are secondary lights from the Trinity, which has the royal glory. (St. Greg. Naz., *Poems*, 7.)

ony, because there is nothing but indigence and barrenness. Man knows only how to imitate man, and copy himself. If some more happy talent seems to escape this fatal law, it excites universal admiration, and sees itself decorated with the magnificent title of genius, of creator.

In works divine, variety is proof of fecundity and of riches. God remains faithful to His laws of collection and of unity, without ever repeating Himself.

From the height of the empyrean, what flowers I perceive on the earth! Are there two that have the same form, the same perfume, the same color? I choose among those whose resemblance has united them under the same name. I cull in this field violets, in that garden roses, in these beds lilies. The flowers which to the distracted eye of man seem to offer no difference, offer to mine a thousand. So is it with two leaves of trees, two heads of wheat, two blades of the lawn.

These varieties and shades, of which God has been prodigal in the material creation, He has been pleased to range in the spiritual world. He has willed that the perfection of the substance should have in keeping with it perfection of form.

The beauty of the universe results from the endless variety which the beings composing it present in every degree. Let the eye of man divide beings into animals, vegetables, minerals, substances animate and substances inanimate, or into heavenly and terrestrial bodies, or into infinitely great floating in space and infinitely small whirling about in a drop of water: everywhere, always, even to an immense distance beyond the limit fixed for the sight of man, the eye of the angel will admire variety.

If, then, the material world is so varied because it

must concur toward the beauty of creation, how much more varied must be the pure spirits, called to contribute to what is incomparably larger! *

The attributes of God are infinite. God has willed that each angel should represent one especially, and praise in a special manner the Author of nature, of grace, and of glory.

To the enchanted eye of the elect, what beauty in this admirable variety of the heavenly court! By its docility each blessed spirit has let itself be adorned with a reflection of divine beauty, and divine beauty shines now in all its splendor in the angelic world.

* It is much more consistent with the beauty of the universe, and consequently also with the order of divine wisdom, that the angels should have been created in great variety of species. (Suarez, l. 1, c. 12, n. 6.)

VI.

UNITY.

To immensity of number, to infinite variety, the angelic army adds unity. Unity is the seal of every perfection in the divine works.

It is variety that produces this unity in number. There is an intimate union between the different corps of the heavenly army, because they reciprocally suppose each other. Each easily fulfils its functions, because all the rest are faithful to their own.

The corps of the heavenly army are united among themselves by the bonds of charity. None is out of order, or not in keeping with the general relations. They are not less united by sharing superior benefits.

Just as the sun has not been created for itself alone, but for all beings that compose the universe; so the highest spiritual substances have been created so perfect only to communicate to others more abundantly the good they enjoy.

Each choir receives the divine treasures of a superior choir, and transmits them in part to an inferior choir. The first receives immediately only from God. The last communicates its riches to the souls confided to it.

We receive and transmit with equal love the divine gifts; but we are more honored in receiving than in transmitting them. Our dependence on God, and on those who represent Him, has in our eyes a greater degree of

excellence than all the authority we can exercise over our inferiors.*

On this account the choirs of first rank are not those who receive their name from their elevation, as the Dominations, the Powers, the Principalities, the Archangels, but those who receive it from their nearness to God, as the Thrones, the Cherubim, the Seraphim.†

Light is communicated to us and distributed among us without being divided. It passes from one choir to another without being weakened. A perfect subordination facilitates its transmission to the farthest extremities. The Angels are happy to receive it from the Archangels; the Archangels from the Principalities, and so of all the orders.

We form a vast firmament, the harmony of which is maintained by a divine attraction. Our movements exercise wholesome influences over those who inhabit inferior regions. There is no wandering star among us, without a fixed orbit, going at random, outside of the general system and of unity.

In the mystical body of which God is the head, we are always in accord, receiving from the same source life, force, direction. Each one exists and acts for the good of all the rest. There is no member out of his place, suffering and causing others to suffer. All that could have been the torment and the dishonor of this body was cut off by the sword of divine justice.

* It is more excellent in the angels to be subject to God than to preside over inferiors. (St Thomas, i, q. 108, art. 6.) Just as it is more glorious for the Holy Ghost to proceed from the Father and the Son than to distribute grace exteriorly. (Vivien, *Angelus*.)

† And therefore the orders named from being placed over others are not supreme, but rather the orders named from their nearness to God. (St. Thomas, i, q. 108, art. 6.)

The union of the three adorable Persons is the type of our union; at the same time it is its source. To reproduce it in our feelings and actions shall ever be our glory and our happiness.

VII.

THE HIERARCHIES.

WE are divided into three hierarchies, according to the three modes in which we represent God, in His perfections, and in the transmission of His treasures.

The first hierarchy, composed of Seraphim, Cherubim, and Thrones, is the hierarchy of *Assistance*. It represents God in His intimate perfections; ardent love, living light, inalterable holiness.*

The second hierarchy, composed of Dominations, of Virtues, and of Powers, is the hierarchy of *Empire*. It represents God in His sovereignty and creatures; power without limit, irresistible force, immutable justice.†

The third hierarchy is composed of Principalities, of Archangels and of Angels, and is the hierarchy of *Execution*. It represents God in His outward action; wise government, sublime revelation, constant manifestation of goodness.‡

This distinction of hierarchies exists from origin. In creating us God acted foreseeing what was to be. He already gave to the hierarchies, to the choirs, to the differ-

* Dionysius considering the proprieties of the orders from their name, placed those orders in the first hierarchy whose names are given them from their relation to God, the Seraphim, Cherubim, and Thrones. (St. Thomas, i, q. 108, art. 6.)

† He placed those orders in the middle hierarchy whose names designate a certain common government or disposition, i. e., Dominations, Virtues, and Powers. (St. Thomas, Ibid.)

‡ He placed those orders in the third hierarchy whose names designate execution of work, i. e., Principalities, Archangels and Angels. (St. Thomas, Ibid.)

ent grades, to individual spirits, the qualities and the privileges which they were to need, in the sequel, to fulfil the respective missions to which they were pre-destined.*

The spirits of one superior hierarchy are not ordinarily charged with the functions of an inferior one; but they can be by way of exception, in circumstances of solemnity.

The spirits of the first hierarchy and those of the second are in no way charged with the details of God's providence: they will, however, be sent on earth; they will appear at Bethlehem, in the desert, at Gethsemane, on Calvary, at the sepulchre, at the ascension of our Lord, at the assumption of Mary; they will come down, and at the last day will accompany the Sovereign Judge.†

It is true that in these circumstances they will have as their object, to honor their King made man, duties that attach to their ordinary mission. But it is also true that they will obtain for men precious favors, and that it will be their pleasure to concur in this way in the great work of their salvation.‡

Such is the most elevated organization of the spiritual world. Such are its general outlines.

Everything comes from God, and descends to man to remount to God. In man and for man is to be prolonged and extended that magnificent transmission of what is sacred and sanctifying.

* Since the angels were created at the same time, they had this distinction in the first instant. (Suarez, l. 1, c. 14, n. 16.)

† In some, so to speak, public and solemn occasions, it does not seem to be denied that that even the highest angels have descended or will descend upon earth. (Suarez, l. 6, c. 10, n. 17.)

‡ Nevertheless even in these missions they not so much minister exteriorly as assist Christ, by praising and honoring Him by their presence; although they must needs do something external, when they work visibly. (Ibid.)

VIII.

THE CHOIRS.

THE nine choirs of pure spirits, descending from those of most elevated position to the lowest, are the Seraphim, the Cherubim, the Thrones, the Dominations, the Virtues, the Powers, the Principalities, the Archangels, the Angels. The existence of these nine choirs, in three hierarchies, is for man an article of faith.*

The divine perfections impressed upon the nine choirs according to nine different manners, are the principle of their distinction, and of their respective greatness. They are themselves the living manifestation, outwardly, of these perfections.

The privilege of a choir is always contained in that a choir superior to it, but never in that of one inferior. The Seraphim have all the science of the Cherubim, but the Cherubim have not all the love of the Seraphim. The Dominations have all the strength of the Virtues, but the Virtues have not all the empire of the Dominations.

Did we represent by colors the perfections of the choirs that distinguish them, we should say: There is one color in the Angel, two in the Archangel, three in the Principalities, and so on to the Seraphim, in whom there are nine. The perfection a choir has in excess of the

* It is of faith that there are nine choirs or orders forming three hierarchies however they be arranged. (Suarez, l. 2, c. 13, n. 2.)

choir immediately below it, is always that by which it is distinguished and designated.

These distinctions, like those of the hierarchies, date from our creation;* they will be preserved even after the last judgment.† Produced by nature and grace, they will appear even in glory.

When the church on earth considers a function, a privilege, or a virtue in pure spirits, she designates it often by the name of the choir which it marks, or of all the choirs, of a particular spirit. Thus she says: The angelic Powers, the celestial Virtues, the divine Principalities; or again: a Principality, a heavenly Virtue, an angelic Power.

The spirits are not equal in number in each choir. Those of the highest choirs are the most numerous,‡ because they must reproduce more vividly and more extensively the divine perfections.

* Arranged in dignities, from the beginning standing in their order. (St. Bernard, *Consid.*, l. 5, c. 4.)

† The execution of angelic offices in some manner will remain after the day of judgment, and in some manner will cease. It will cease as regards their duty of leading some to their end; it will remain however as regards the ultimate attainment of the end. (St. Thomas, i, q. 108, art. 7.)

‡ It is probable that the more perfect an order is, the greater it is in number, according to the given rule, that in things intended by God of themselves, the more perfect exceed by magnitude or multitude. (Suarez, l. 1, c. 11, n. 8.)

IX.

THE REVIEW.

COME, O man, assist at the review of the armies of the Lord; come, scale that height; embrace, with a look, ethereal space. See that immense plain; 'tis there the spectacle, to which I bear you company, is going to take place.

You will hear the Most High call in succession each of the nine choirs, congratulate each on its beautiful conduct, confirm it in its mission, confide to it the honor of outwardly representing one of the divine attributes,* announce to it the allies it will find among men.

You will see each choir advance in magnificent order, approach the throne where the Most High is seated, and receive from His hand a rich banner. In the centre of this banner sparkles one of the nine gems that fell from the breast of Lucifer. You will read there the legend and the emblem of the spirits it distinguishes.

Each choir, in passing, shines with a new glory, is thrilled with a new happiness, exerts around it an influence full of delight, and in an harmonious canticle breathes forth its zeal and its gratitude.

Pay attention to the details; engrave on your memory these scenes, and you will never be in danger of confounding the various bodies of the divine army. Each

* Angels in many ways manifest God's secret way. (Tertull., *De Orat.*, c. 12.)

will appear to you, hereafter, with its attributions, its own glory, its functions, its mission.

The great army will ever remain present to your thought, in its vast entirety, in its ravishing variety. You will be able to glory in knowing it as much as it can be known on earth.

This knowledge will not remain merely speculative; it will cause salutary movements in your heart, and will give rise to fertile reflection.

Each one of the elect is to be one day incorporated in one of the nine choirs. As they are passing, you will examine which is the one to which your virtues liken you, that which will consent to look upon you as an ally, and will open to you its ranks.

When the review shall have ended, perhaps you will feel yourself humbled, confounded, in seeing yourself left to one side. Take care not to be discouraged. Grace has not been taken away from you. With it, what may you not do?

God is more perfect than the angels; He is sovereign perfection. His Incarnate Son will nevertheless say to men, one day: "Be ye perfect as your heavenly Father is perfect."*

One can still imitate Him whom he does not hope to equal.†

But the call of the nine choirs begins already: hearken to the voice of the Most High!

* Matt., c. 5, v. 48.

† The word *as* signifies similitude, not equality; for we cannot equal God's perfection; that exceeds ours infinitely, and transcends it; wherefore we are to imitate it at a distance, as well as we can. (Corn., a Lap., *on this passage.*)

X.

THE SERAPHIM.

“SPIRITS of the first choir, I have chosen you to represent me in my Love.* You shall be the image of the substantial and personal love which unites in the Trinity the Father and the Son. My Spirit Himself will love in you, and by you, and you will be the most faithful representative of the heart of your God.

“In virtue of the mission I give you, be ardor and flame; burn and permeate with fire; carry, spread that fire kindled from eternity, and nourishing itself with aliment immortal.

“Extend your wings over the spiritual world, and like my Spirit brooding over the waters, drive away inactivity and death; make the germs of my grace bud, and produce in hearts the riches and beauties of spring.

“In memory of the love that you opposed to the hate of Lucifer, and to accomplish the mission I give you, you will be the source of living and life-giving fire; you will be, and be called *Seraphim*.†

“Human souls will rival you in love, and will be worthy to take a place in your ranks.

“Is there a greater mark of love than to give one’s

* One can see in those called Seraphim, how He loves. (St. Bern., Consid., l. 5, c. 4.)

† They are called Seraphim, as if fires burning or inflaming, because by inflaming is wont to be designated intensity of love or desire which regards the end. (St. Thomas, Against the Gentiles, l. 3, c. 80.)

life for the one who is loved? Souls will have a love like that, and will merit the aureola of bearing testimony to it.

“The Seraphim of earth will rival those of heaven, and you will see what love a human heart can contain.

“Chained in perishable bodies, Seraphim of heaven, what more could you do than my martyrs?*

“I reserve to myself to tell you, at the last day, by whom, of souls or of angels, the most perfect act of love will have been performed.”

And from the hand of the Most High the Seraphim receive a banner, having engraved on a sardonyx a focus whence issue flames, with the word: *Love!*

And while through the empyrean file the elite of the armies of God, all the choirs feel themselves enveloped by a more penetrating atmosphere; and the Seraphim sing:

“In heaven, on earth, even in hell, is not all a work of love?

“With its richness and its beauties, its wonders of nature and its mysteries of grace, the earth is the work of preventing love.

“With its splendor and its magnificence, its sweetness and its delights, heaven is the work of love well harbored.

“With its flames and its torments, its malediction and its despair, hell is the work of love not heeded.

“Ye beings, whether living or inanimate, sublime intelligences, grains of dust, all equally coming from the loving heart of our God, never forget your origin; mount

* Hear what Christ says: I have come to send fire upon the earth, and what will I but that it be kindled? He wishes therefore the Seraphim to be made. (St. Bernard, Serm. i, De Verb. Isaiæ.)

without ceasing to your beginning: Love! love Him who loves you!

“And if, one day, the love of creatures should chance to miss its way, and attach itself to you and take you for its object, hasten to correct its error and show it its way.

“To the Creator alone belongs the love of His creature! To the Author of all good alone never-ending thanksgiving, and immortal love!”

XI.

THE CHERUBIM.

“SPIRITS of the second choir, I have chosen you to represent me in my Light.*

“You shall be the image of substantial and personal wisdom, produced by the knowledge I have of Myself, which is my Son. My co-eternal Son will know in you and by you, and you shall thus be the highest representatives of uncreated wisdom.

“In virtue of the mission I give you, be brilliant flames and living light. As globes of pure crystal, be penetrated, filled with divine light, and appear transformed in it.

“Mirrors reflecting, produce and send back ravishing reflections; dissipate the shadows; eclipse the false glare of the meteors of night. Let there be light; let it be separated from darkness; let the true day dawn; and let the rays of divine intelligence shine through your intelligence.

“In memory of the light that scattered the darkness massed up by Lucifer, and to accomplish your mission, be the created images of the uncreated Word; be lights. Be, and so call yourselves, *Cherubim.*†

* One can see in the Cherubim that God is the Lord of knowledge. (St. Bern., Cousid., l. 5, c. 4.)

† These are called Cherubim, which is interpreted plenitude of science; science is perfected by the form of that which can be known, i. e., by having in our mind what is the essence of the object. (St. Thomas, *Against the Gentiles*, l. 3, c. 80.)

“Souls will be met, friends of the same light, passionately devoted to sacred science, torches illumining the Holy Church.

“They will be your associates, and their brow will shine in your ranks with the halo of the Doctor. Their glorious pleiad shall be one day your most grateful image on earth.

“On their wings, as on yours, I shall be borne through the schools of learning, to the midst of councils, and I will take my place with Peter or with Leo, on the golden candlestick where the sacred light is never to be obscured.”

And from the hand of the Most High the Cherubim received a banner, having engraved upon a topaz a torch with rays, with the word: *Light!*

As the Cherubim file past, the heavenly choirs are penetrated with new rays; what has hitherto remained hidden, unfolds itself to their eyes; their knowledge expands, grows larger, and the Cherubim sing:

“Lights that are borrowed, intelligences created, never separate yourselves from the divine centre whence you have sprung.

“Exalt the light of the Word; attach yourselves to that as to your vital element.

“Without this all brilliancy degenerates and goes out; without it light itself becomes darkness; the bearer of day becomes the bearer of night, and he who was Lucifer becomes but the Herald of Night.

“Of what title, of what privilege, could we ever be ambitious, more noble, more glorious, than that of being the descendant of the Divine Word and His posterity!”

XII.

THE THRONES.

“SPIRITS of the third choir, I have chosen you to represent me in my holiness.*

“Holiness is a mystery of my inmost life not less essential to my nature than the generation of my Son or the procession of my Spirit.

“Holiness is conformity with the eternal law. It is the respect for that law; it is the love of it.† It is rectitude or equity by excellence.‡

“I love to see my holiness reproduced and preserved in creatures.

“In aspiring to my power and to my greatness, angel and man cannot but fail. Holiness alone raises up all, ennobles all, unites all with me.

“In you and by you I will manifest it, and demand it of creatures. Your choirs shall be the tribunal from which I shall proclaim the first and the most inviolable of my rights. You shall be the thrones upon which I shall take my seat to pronounce judgment.

“You will repeat to the universe my eternal protest

* One can see in the Thrones how holy is the Judge who sits. (St. Bern., *Consid.*, l. 5, c. 4.)

† He is called holy whose affections and morals agree with the eternal law. This happens in creatures accidentally, but it is essential to God. (Corn. a Lap., *On Ecclesiasticus*, c. 46, v. 6.)

‡ It is called equity or rectitude, because its *norma* and rule is conformable to the eternal and divine law, and is therefore right, not bad, or oblique, or distorted. (Corn. a Lap., *On the Prov.*, c. 1, v. 3.)

against confusion, in the conscience, of virtue and vice, of what is just and of what is unjust.

“In memory of your firmness in keeping separate good and evil, in the day when Lucifer strove to confound them, you shall be the personification of my imperscriptible equity, and you shall have the name of *Thrones*.^{*}

“You will have for associates, among men, those who received the mission to pronounce my judgment in the assembly of the faithful, and who will daily bear in their hands, and in their heart, my Incarnate Word.

“You will have souls distinguished by eminent purity, those who will preserve their innocence, especially those who will render themselves worthy of the sweet aureola of virginity, and who will shine among you as thrones of spotless ivory.

“You will be yourselves the associates of the soul who will eclipse you all by her elevation above all that is of earth,[†] and will offer to the Word His first and most beautiful throne in time. You will be the associates of the Virgin Mary, of the Mother of God.”

And from the hand of the Most High the Thrones receive a banner, having engraved on jasper an elevated chair, with the word: *Holiness!*

And the Thrones, in filing past, awaken in hearts a greater admiration for the holiness of God, and a greater zeal to reproduce it; and they sing:

^{*} By this name they are designated as “bearers of God,” and familiarly adapted for all divine influence. (St. Thomas, *Against the Gentiles*, 1, 3, c. 80.)

[†] He is called ἄγιος, as if *without earth*. Purity is necessary that the mind may be applied to God: for the human mind is soiled by contact with inferior things, just as everything becomes deteriorated by being mixed with what is lower, as silver with lead. (St. Thomas, 2^a 2^{ae}, q. 81, art. 8.)

“Holy! Holy! Holy! Lord! God of Armies. He is just and His judgments are equitable.

“Guilty is he who fails in holiness; a thousand times criminal is the one who proclaims harmless the violations of divine law.

“The earth is full of iniquitous judgment; but the Lord will rise up, and those who will have judged against the right shall grow pale. He has judged the Angels; He is going to judge men; and He will judge anew men and Angels, at the last day.

“No good work will remain unjustified; no evil uncondemned. Disorder will not last for eternity. Eternity is the reign and the triumph of all holiness and of all right, because it is the reign of God.”

The Seraphim, the Cherubim, and the Thrones, forming the hierarchy of assistance, have come to range themselves around the Most High. They will be nearest Him, and His most intimate confidants.

The Most High continues.

XIII.

THE DOMINATIONS.

“SPIRITS of the fourth choir, I have chosen you to represent me in my Empire.*

“This absolute empire, the sovereign domain over creatures, is a special character of my divinity. It is the appanage of the first and perfect Being, who having no one above Him bears in His essence the reason of His supreme domination. It has pleased me to personify it in one of my highest choirs.

“In you and by you, humble and docile Spirits, I will cause to appear, and I will exercise an empire which has no limit in intensity, or in extent, or in duration. The free will of creatures shall never destroy it, for it must always recognize and adore it.

“In memory of the zeal of the heavenly army to subject everything to my domination, at the time of the revolt, when the cry of independence was raised, you will have for your mission to establish and maintain everywhere this empire which proceeds with force and mildness, ennobles what it reaches, imparts an admirable peace to the heart, and your name shall be: *Dominations.*†

* One can see in the Dominations how great God's majesty is. (St. Bern Co-sid., l. 5, c. 4.)

† The name Dominations I consider to signify a certain absolute domination, always seeking the principle of Domination, and which is above all servitude, and superior to all direction. (St. Denys De Cœlesti Hierarch, c. 8.)

“You will have for associates, among men, those who will have shown themselves the most humble and the most zealous, those who will study to submit to the divine will all the movements of nature, those who will indicate with energy the sacred rights of my Christ and of His church.”

And from the hand of the Most High the Dominations receive a banner, having engraved on a chrysolite a sceptre, with the word: *Empire*.

In filing past, the Dominations see all the choirs bow more deeply and with more love. But, freeing themselves from them and giving back to God alone all the homage of their inferiors, they sing:

“The proud one hath said: let every sign of Domination disappear in heaven and on earth!

“Go then, proud nothingness, go; put out that sun, through which the glory of the great Ruler shines forth.

“Detach one by one those stars, which He suspended there on high to tell His praise!

“Stop the course of those rivers which murmur as they flow the blessings of Him who embellished their banks!

“Lower those mountains and those hills which bear too visibly the impress of the Hand which rounded them!

“Go finally, go, and, at every step, bend down before the flower of the field, to efface the beautiful Name which coming into life it carries written in its fresh corolla!

“Or rather, prostate thyself, weak creature, before the powerful Hand that drew thee forth from nothing! Submit, frail grass! haughty cedar, submit! In this grain of sand He places on thy shore, respect, O sea, the sacred barrier!

“And thou, O heart of man, accept with thanksgiving

our empire which the inanimate creatures acknowledge, and which thou, like ourselves, hast the happiness to know.

“Willingly, or by force, every one among Angels and among men shall be subjected. But happy those who will anticipate the strength that shatters, yielding to the sweetness that attracts !”

XIV.

THE VIRTUES.

“SPIRITS of the fifth choir, I have chosen you to represent me in my Force.*

“My force never acts but partially. For want of an object it could not be exercised. Even by the creation of worlds, an operation that cannot be communicated to the most perfect of creatures, it has not been revealed in its plentitude.

“To carry the universe on three fingers, and maintain the laws that regulate it; to change all at once these laws or suspend their effects; to transform elements, and disturb their accord; to dissolve the terrestrial globe, and confound its atoms and reproduce chaos; that is what in my own good time I will bring to pass in you and by you.

“By you I will communicate to intelligent creatures a more excellent force, moral force, supernatural, which violence and seduction will find equally invincible.

“In memory of the strength developed by the heavenly army, in the struggle in which the bad angels were overthrown, you will have, as a mission, to exercise in the world of spirits and in that of bodies an action which will cause my infinite force to be appreciated. You shall be

* One can see in the Virtues that everywhere one power is equally at work.
(St. Bernard, *Consid.*, l. 5, c. 4.)

the right hand of the Most High, and you shall call yourselves: *Virtues.** .

“ You will have for associates, among men, hearts of heroic patience, those that not threats, nor treason, nor cruelty nor pain, nor prolonged death can overcome.”

And from the hands of the Most High the Virtues receive a banner, having engraved upon an onyx an immovable column, with the word: *Force!*

As the Virtues file past, all the choirs feel themselves strengthened and filled with a new force, and the Virtues sing :

“ Nothing is strong but in God and by Him. He, alone, overthrows all with a breath, and with a breath raises all up again.

“ I will keep Him from passing! blasphemously cries the impious man ; I will stop Him in His way, and paralyze His action !

“ But He said to the lightning : Go, and on thy wings of red darts bear my vengeance !

“ If He says to the tempest : Encircle the guilty, and from the east to the west, from the north to the south, carry the dust of their bones crushed by thy breath !

“ If He says to the earth : Open, and upon their head close thy yawning gulfs !

“ Weak worm, what wilt thou oppose to these messengers of divine force ?

“ Divine force ! We wished to make it clear to the sight, and lo ! we are veiling it.

“ The thunder has rolled in the heavens, but God does

* The appellation of Virtues denotes a certain virility extending itself into the deiform operations. (St. Denys, *De Cœlesti Heir.*, c. 8.)

not stand in need of a heaven filled with muttering thunder.

“The tempest roars, but God does not stand in need of the roaring of the tempest.

“The earth has trembled, and yawned, but God does not stand in need of the yawning gulfs of earth.

“A light breath has passed: the force of God was in that breath.

“Look! Where is the atom in revolt? Where is it? Even the trace of it has disappeared.”

XV.

THE POWERS.

“SPIRITS of the sixth choir, I have chosen you to represent me in my Justice.*

“My justice is without measure, as is my mercy. It equals my horror for evil.

“Vainly does a creature shut his eyes not to see it. It exists, this sovereign justice, and its reign will be without end.

“In you and by you, I will exercise it over the demons. In your hands shall be placed the sword which is to transfix them, the scourge which is to chastise them, the hammer which is to crush them, the lightning by which they are to be stricken.

“You will chain, during time, the power to hurt left to the evil spirits, making them respect the limits fixed by my Providence, watching that for man trial may not become oppression.†

“In memory of the justice that animated the army of heaven when it drove into hell the bad angels, your mission shall be to proclaim my justice and exercise it throughout time. Clothed with this high function, you will call yourselves: *Powers.*‡

* One can see how powerfully in the Powers He protects those He rules, keeping away and driving off contrary Powers. (St. Bernard, *On Consid.*, l. 5, c. 4.)

† The angels of heaven are placed over the powers of the air. (St. Aug., *on Ps.* 103.)

‡ We think the Powers are those by whose strength the powers of darkness

“ You will have as associates, among men, not only those who will receive from my church power to cast out demons, the exorcists, but also all those who will wage incessant war against Satan, keeping him far from souls, banishing him to arid places, thrusting him into the abyss.”

And from the hand of the Most High, the Powers receive a banner, having engraved upon a beryl a flaming sword, with the word: *Justice*.

And, as they file past, the Powers renew in the choirs the indignation and zeal that burst forth at the time of the first combat. Seeing them from the depth of his darkness, the infernal dragon understands the new punishment reserved for him, and roars with fright, and the Powers sing:

“ Sword of divine justice, what a blow hast thou struck! The threshold of the happy city was a witness of it, and eternity resounds with it.

“ Thou hast remained in our hands, O redoubtable sword, and it is under thy protection the universe reposes in peace. Face to face with the eternal enemy of God, of angels, and of men, there is in all hearts confidence unshaken.

“ Thou art light to the Powers, O beneficent sword, and to them the sight of thee is sweet; for it is by thee the glory of God flashes forth, that the work of man’s salvation is wrought, that the memory of great fidelity is perpetuated.

“ The sword of divine justice is to be in our hands till

are held in check, and the malignity of the air is counteracted, that it may not hurt as much as it would, nor be able to do harm save for good purpose. (St. Bernard, *on Consid.*, 1, 5, c. 4.

the day when it will be replaced by the key of the abyss shut and sealed over the head of the last of the lost."

The Dominations, the Virtues, and the Powers, forming the hierarchy of Empire, are placed next the first hierarchy around the throne of God. They will have the general direction and the high command of the exterior work of God.

Addressing Himself to third hierarchy, the Most High continued His call, and the review of the celestial armies.

XVI.

THE PRINCIPALITIES.

“SPIRITS of the seventh choir, I have chosen you to represent me in my Government.*

“I wish through you to give to earth and to time a reflex of the order resplendent in heaven and in eternity. You yourselves shall be the pages of the perfect code upon which rests all order and all law.

“In you and by you I will direct nations and peoples; I shall make them live in that subordination of will, in that honorable obedience, which an authority marked with the divine seal alone obtains.

“In memory of the order that reigned in my armies in the day when they first deployed, and which secured them the victory, your mission shall be to promote order among intelligent creatures. You will maintain it in human society, and you will be honored with the name: *Principalities.*†

“You will have as associates, on earth, kings, princes, chiefs, legislators, founders, who, understanding their mission, will in my name govern society, and direct it to its end.”

* One can see in the Principalities the principle from which all things come, and that the universe is sustained by it as the door by the hinge. (St. Bernard, *Ibid.*)

† The name Principality denotes a certain dominion with sacred order. (St. Denys, *De Celesti Hierarch.*, c. 8.) In human things there is a certain common good, which is the good of the State or people, which appears to pertain to the order of Principalities. (St. Thomas, *Against the Gentiles*, l. 3, c. 80.)

And from the hands of the Most High the Principalities receive a banner bearing engraved on a sapphire a sacred code, with the word: *Government*.

As they file past in wonderful order, the Principalities ravish the look of the heavenly army. They carry in their hearts the sweet joy that comes from the agreement of the parts of a beautiful whole, and they sing:

“As the action of atom on atom, the authority of man over man will descend from God.

“Drawn from other source, it will in vain deck itself with specious appearances, it will be but usurpation and tyranny.

“The divine law coördinates the moral world as well as it does the physical world.

“It alone produces in the globes of the firmament attraction, movement, harmony.

“It alone regulates in social life relations, union, liberty.

“It is the life and honor of angelic society; it will be the honor and the life of all human society.

“O, beautiful order of heaven, when will it be given us to reproduce it on earth and flourish in that clime?”

XVII.

THE ARCHANGELS.

“SPIRITS of the eighth choir, I have chosen you to represent me in my Revelations.*

“You shall be the depositaries of my secrets, the organs of my truth, the heads of my embassies.

“In you and by you I will speak to men to announce to them my law, instruct them regarding my will, address them my promises and my threats.

“In memory of the joyous transports with which the angelic army received those first revelations which Lucifer rejected, you will have as a mission to be my heralds in time.

“You will share these functions and this honor with the Incarnate Word, the great Revealer of eternal secrets. You will be messengers by excellence, and will style yourselves: *Archangels*.†

“You will have as associates, among men, the interpreters of my will: the prophets announcing with authority the oracles they will have received of you; the apostles, reëchoing the voice of my Christ, publishing the

* Finally, one can see in the angels and archangels the truth and experience of the expression; for He has care of us: Who never ceases to rejoice us with the visits of such and so great ones, to instruct us by their revelations, admonish us by their suggestions, console us by their assiduity. (St. Bernard, *on Consid.*, 1, 5, c. 4.

† We believe that archangels are over angels, and, aware of the divine mysteries, are sent only on special and very great missions. (St. Bernard, *Ibid.*)

good news, establishing in hearts the kingdom of my grace."

And from the hands of the Most High the Archangels receive a banner, having engraved on a carbuncle a sounding trumpet, with the word: *Revelation*.

As the Archangels file past, they make us hear the accents the church of earth one day will understand. The Archangels sing :

"The secrets of goodness, as those of justice, repose in the bosom of God.

"Outside of the celestial revelations, what will the earth ever know ?

"What authority will be capable of teaching man his end and the way to it ?

"Let those who pretend to knowledge of the Divinity be silent: everywhere around Him will darkness of night reign; everywhere the shadow of death.

"From eternity alone springs the light that is to illumine man's journey to eternity.

"As long as a voice from the divine depths will not reach him, will he be able without fright to interrogate the past? fathom the future?

"May the moments be blessed when it pleased God to reveal in time the secrets of eternity !

"The view that will open for him on these vast horizons, will always be salutary for man.

"O, earth! give ear to the voice of the divine ambassadors. Leap with joy, when they come announcing justice! exult when they herald mercy !

"Receive with love the word of God: despised, it rises to its source and gives place to darts of vengeance; accepted in a docile heart, it begets there salvation."

XVIII.

THE ANGELS.

“SPIRITS of the ninth choir, I have chosen you to represent me in my goodness.

“To you it is given to spread around the treasures of my tenderness.

“The humblest creature is dear to me. All that goes forth from my hands is embellished with my love. When my will meets with no obstacle, my goodness naturally pours itself forth and reaches all beings.

“Among my attributes, I am most pleased to manifest my goodness.

“In you and by you I will love the souls of men. I will treat them with delicacy and sweetness. I will surround them with care and solicitude, and I will keep them in the way that is to lead them to my bosom.

“When I announced the creation of man, Lucifer refused to have them for his brethren and to dwell with them in the same city. He pretended to the right of dominion over them, and wished to have them as slaves.

“In memory of the tenderness that the faithful spirits then manifested, your mission shall be to be with men the living organs of my goodness.

“In the divine hierarchy, each order has the mission to transmit my treasures to the order below it; men

shall be for you as a tenth order, whom you will enrich with heavenly gifts.*

“In you and by you I shall be constantly with them, to protect them from peril, to aid them in strife, to secure them a triumph. You shall be their friends, their guardians, my envoys daily and at every moment, and you shall be called: *Angels*.

“You will have as associates, among men, the legions of loving hearts which will charm you by their zeal for the education of infancy, the forming of youth, the consolation of the miserable, and the relief of the infirmities of all ages.

“You will have fathers and mothers, by faithfulness to their mission, the visible angels of their children.

“You will have children, blessed of God, in their turn the providence and the good angels of their aged parents.”

And from the hand of the Most High the Angels receive a banner having engraved upon an emerald a vigilant eye, with the word: *Goodness*.

“As they file past, the Angels are resplendent with that noble and tender sweetness which is their proper charm. They cast upon us their soothing rays, and sing:

“Amiable condescension! touching goodness! He has bethought Him of us! He has looked upon us and loved us! He has chosen us, and prepared for us a place in His paradise.

“He has remembered the humblest soul, and has offered

* The angel-guardian has over him superior angels by whom he is enlightened; he has not under him inferior angels whom he illuminates; but what he cannot do for other angels, he does for the man committed to him. (Vivien, *Angelus*.)

her a throne. He fears she may allow herself to be misled, that she may be lost, and to shield her weakness He sends her a prince of His court.

“In making us the instruments of Thy bounty, towards souls, O God! what a place Thou givest us in Thy bosom and Thy works!

“O soul, our sister, we love you as He has loved you. Correspond with His tenderness and with ours. See His look always upon you; and see upon you also the eyes of your well-beloved brothers.”

The Principalities, the Archangels, and the Angels, forming the hierarchy of Execution, are placed after the other two hierarchies, surrounding with them the divine throne. These three choirs will be the immediate agents of the Most High in the accomplishment of His orders externally, and in His providential government.

XIX.

GOD IN ALL.

IN virtue of the missions entrusted us by God, we have become the instruments of the action of God externally, the organs of His providence, the blossoming of His attributes in time.

The soul united to the body sees with the eyes, hears with the ears, scents with the smell, tastes with the palate, touches with each member.*

In like manner God, always indivisible and ever simple, loves in the Seraphim, knows in the Cherubim, judges in the Thrones, commands in the Dominations, works in the Virtues, protects in the Powers, governs in the Principalities, illumines in the Archangels, assists in the Angels.†

God is wholly in all, and in each one. Each one is the burning and living bush, in the midst of which we hear the divine accents.

But here the poor language of men has only the same word to express things of the most varying character. Of God as of the Seraph we must say: He loves; of God as of the Cherub, He knows; of God as of any other choir, He works in such a manner.

* As the soul sees in the eyes, hears in the ears, smells by the nostrils, tastes with the palate, touches with the whole body. (St. Bernard, *Consid.*, l. 5, c. 5.)

† Thus God works differently in different spirits, e. g. showing Himself as loving in some, knowing in others, doing other things in others, as to each one is given the manifestation of the spirit for usefulness. (*Ibid.*)

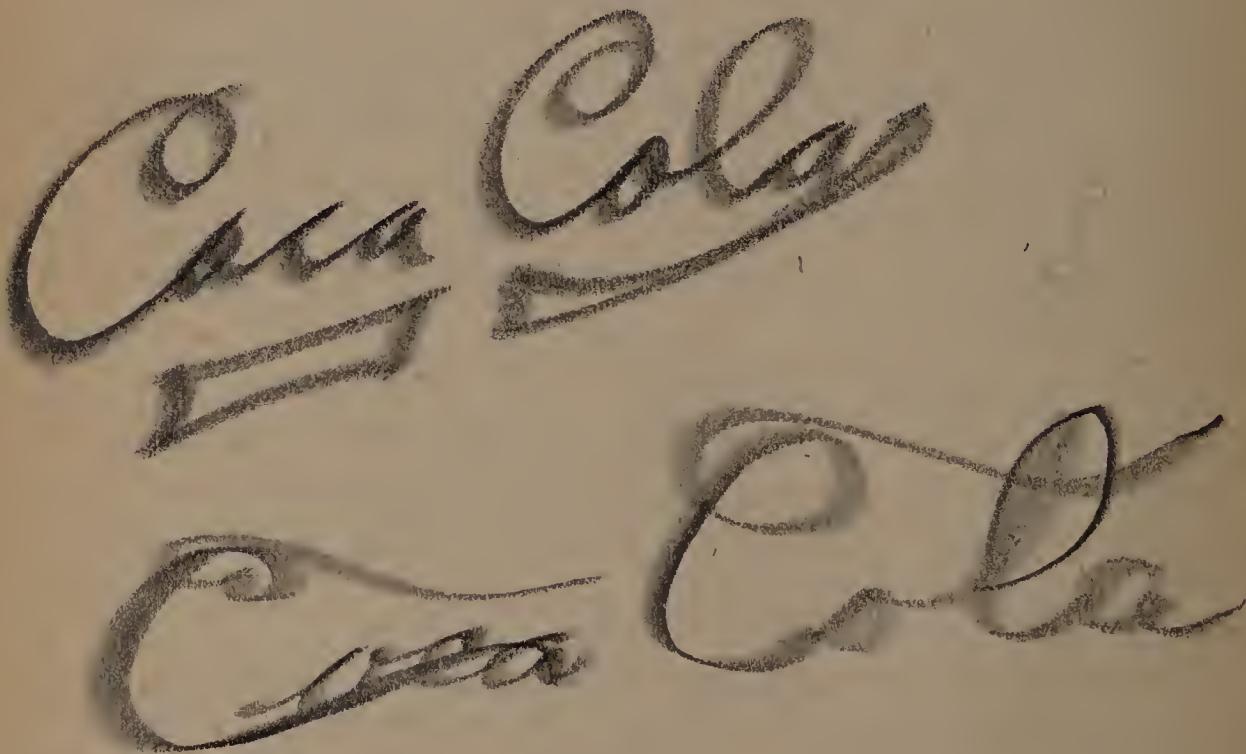
Can we compare operations of which the one are as high above the other as the heavens are over the earth?

How does God work? As the absolute and perfect good, always ready to pour itself out. He loves as charity, knows as truth, judges as equity, rules as majesty, works as virtue, protects as safety, governs as principle, reveals as light, aids as tenderness.*

We perform these same operations, but in a very different manner. These operations are not the production of what is in us; they result from the divine principle which it is given us to share.†

* We are said to love; also God: we are said to know; God too. And many things in this way. But God loves as charity, knows as truth, presides as equity, rules as majesty, sustains as principle, protects as safety, reveals as light, assists as pity. (Ibid.)

† What the angels do we also do, but in a far inferior manner, not by reason of the good that we are, but that we share. (Ibid.)



XX.

THE COMMANDER OF GOD'S ARMY.

THE review of the nine choirs is over. Each has been confirmed in its mission and has received its banner.

At the head of this brilliant army, it is the will of the Most High to place a chieftain worthy of it.

The army knows already the one chosen of divine confidence ; it has heard his voice ; it has received his orders ; it has been accustomed to obey him ; under his leadership it gained the most complete victory ; it owes to him its glory ; it loves him, wishes him, calls for him.

“ Go then faithful servant ; go noble defender of my rights ; go my hero ; march at the head of these nine corps, continue to fight, with them, an enemy whose hate and malice you know. Under these banners, which I confide to you, there will never be weakness, and no glory will eclipse their glory.

“ You will represent me not only among the angels, but also with men. I name you the head of my people.

“ You will direct this people of believers, the depository of my revelation and of my law. In their ear will your voice resound, to their eyes will your redoubtable sword flash. You will conduct them in turn, and according as they deserve, by love and by fear, by recompense and by chastisement, by success and by adversity.

“ When my word will become Flesh, you shall become the Angel of the new people whom I will give Him, and

who will be the holy ones of my Church. Upon this people will you concentrate your zeal and your love. In your conduct towards the Christian people, I shall recognize your devotion to my Christ.*

“You will have as adversaries His adversaries, the anti-Christians. The anti-Christ of the last days, he who is to sum up in himself the wickedness of all the others, to whom Satan himself will come to inspire and direct, will furnish the occasion of the final victory.

“In the battles you will fight for my glory, you will hold the place of my word, you will act as He would, and of you, as of Him, will it be said: what audacity will strive to affright Him!†

“By your ministry you will inspire the sinner with full confidence.

“As to the omnipotent God and to the Blessed Virgin Mary, you will see him bow down to you, confess himself guilty, beat his breast, implore your intercession to obtain indulgence and mercy.‡

“In recompense for the zeal which you will manifest in favor of my elect, I reserve for you the most honorable of missions, that of being my representative on the threshold of eternity, to receive there, in my name, the souls of men.||

* Michael, as once of the Synagogue, so now the head and guardian of the whole church, is religiously honored by the faithful. (Corn. a Lap., *On Daniel*, c. 10.)

† Wisdom, c. 6, v. 8.

‡ I confess to Almighty God, the Blessed Mary ever Virgin, the Blessed Michael the archangel, &c.

|| May Thy standard-bearer, St. Michael, present them in the holy light. (The Liturgy: *Offertory of the Mass for the Dead.*) In fact and in name, Michael, I pray thee, and as far as I can, call upon thee to appear joyful and peaceful as I shall be leaving this world, and hide me under the honored veil of thy wings, and

“Each one on entering will bow before your sceptre: his heart jubilant if one of your host; lost, confounded if of the hostile camp.”

“You will conduct them before my tribunal, and you will have come thither their guardian angels to bear witness of what they may deserve.

“At the last day you will take part in my most solemn acts. When I shall come to judge, you shall bear before me the cross, my royal standard.*

“In eternity as in time, you will be the first of my angels, and you will not cease to bless me with those you preserved to my love.

“Go, therefore, show yourself through the generations of men, erect, your wings spread, your eye calm, your forehead high, holding in one hand a sword, in the other the scales, trampling under foot the dragon, and uttering the cry of victory.”

And the glorious St. Michael goes to take his place at the head of the great army, over this immense people; he casts a glance at once calm and full of power, while from all the ranks there goes up the same cry: “Who is like unto God?”†

Age will tell to age His great deeds, and each will proclaim Him the zealous seeker of God’s glory, the de-

place me freed from the narrow and dark places of hell, in the beautiful tabernacle, leading me to the dwelling of God, in the voice of exultation, of confession, and of festive celebration. (S. Sophronius, *Encom. Aug.*)

* Michael is called the standard-bearer because he carries before Christ coming to judgment, the banner or standard. (Eckius, *Hom. on St. Michael.*)

* That there are two Michaels, one the Seraph, the conqueror of Lucifer, the other the Archangel, guardian of the Church, is asserted without authority. (Corn. a Lap., *On c. 10, Daniel.*) As therefore Lucifer with the demons, so Michael, acting for God, is the commander of the angels and the first among the Seraphim. (Id., *Ibid.*)

fender of the Incarnate Word, the chief of the good angels, the conqueror of the demons, the protector of Holy Church.*

* St. Michael is the vindicator of divine majesty, the defender of the Incarnate Word, the one who triumphed with the good angels, finally the protector of the church. (Viven, *On St. Michael.*) The worker of God's victory. (Tertull., *On Patience.* The column of the Holy, Apostolic Church. (S. Pantalo.)

END OF VOL. I.

MEMOIRS OF A SERAPH

From the French of

M. L'ABBÉ G. CHARDON, *Vicar-General of Clermont,*
Author of the *Memoirs of a Guardian Angel.*

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MEMOIRS OF A SERAPH.

BOOK THE FIFTH.

THE RELATIONS OF THE ANGELS WITH THE WORD INCARNATE.

I.

EXPECTATION.

To the Eternal Son of God, to the Word Incarnate, to the King of Angels, to the Redeemer of man, blessings the most heartfelt, adoration the most profound !

He will be the head of the mystic body of which the angels and men are to be the members. He will be the source of action to all, will make all live with His life, shine with his light.*

From the first instant of our trial we knew the future incarnation of the Word,† but we could not foresee that it would take place for the redemption of man. We did not know in any way whether man would fall. Adam,

* The mystic body of the church consists not only of men but also of angels. Of all this multitude Christ is the head. (St. Thomas, 3, q. 8, art. 4.)

† Of the mystery of the Incarnation we speak in a two-fold manner. In a general way first; and in this manner it was revealed to all the angels from the beginning of their beatitude. The reason of which is; because this is a certain general principle in accordance with which all their duties are regulated. (St. Thomas, 1, q. 57, art. 5.)

in innocence, knew it as we, but, like us, he was ignorant of its cause.*

We know causes in their effects, in the order of nature, but not in the mysteries of grace.

It was revealed to us that we were to form a court of honor for the Christ, that we should be His ministers, that we should defend His glory, that above His head we were not to cease ascending and descending.† Sublime vocation, that awakened in us at once an ardor full of delight.

When we saw Lucifer refuse to pay homage to Christ, attack His work, constitute himself His adversary, we fought for our Chief, and Christ had in us the army of His avengers. We conceived for Him a love which was to grow through the ages and dominate the hatred of Satan.

The relations so beautiful, so constant, so intimate, which we shall have with Him, will be for us a signal honor and a subject of eternal gratitude.

We were awaiting the coming of the Redeemer, we were calling Him by our earnest desires; but these were not marked by any impatience. They were never, like those of the Patriarchs, accompanied by sadness. Our sympathy for fallen humanity never altered the calm which a happy eternity secures us.

Although more enlightened than men, we did not know how the great mystery was to be brought about. We

* The mystery of the Incarnation could have been made known to man without his being previously informed of his fall; for not every one who knows the effect knows also the cause. (St. Thomas, 3, q. 1, art. 3.)

† St. John, c. 1, v, 51.

were ignorant of the circumstances of time, place, persons, in which the Divine Word would appear.*

We formed on this point a thousand conjectures. We brought together the traces of it scattered through the history of humanity ; we tried to make out of them a complete type ; but no type appeared worthy of a God made man.

We asked ourselves how a divine and a human nature could be united in one and the same person ; how harmony between the two wills could be established, be maintained ; how possibility and impossibility could co-exist without mutually destroying each other ; how the acts in which humanity participated would be nevertheless divine acts ; how, in a word, the finite and the infinite could agree together in so intimate an alliance.

We put these questions to ourselves, not to make them an object of doubt, but to admire the mercy which inspired such prodigies, and the power that was to work them.

We tried to discover what could be the appearance of God in flesh.

In what corner of the universe will be taken the grains of dust to form His body ? What will be His features ? What His bearing ? Will His eyes shed tears ? Will His lips smile ? Will His look tell of blessings ? What perfections will dominate in Him ?

The innocence of Adam, the simplicity of Abel, the fidelity of Abraham, the beauty of Joseph, the zeal of

* In another way we can speak of the mystery of the Incarnation, as regards its special conditions ; and in this respect not all the angels were taught everything from the beginning ; indeed some things even the higher angels learned afterward. (St. Thomas, 1, q. 57, art. 5.)

David, the wisdom of Solomon, the lights of the Prophets, the justice of the Patriarchs, nothing sufficed for our ideal, and our ideal was to be so far from the truth !

The Incarnate Word will have the mildness of the lamb, and we shall see in Him the strength of the lion ; He will appear subject to every creature, and He will be the judge of the living and of the dead ; He will take upon Himself the conditions of a weak nature, and He will continue to be the regulator of worlds. Mysterious and touching contrasts, which shall be the object of our eternal admiration !

As we advanced toward the desired term, our knowledge became more complete. Charged to communicate to man the divine revelations, we were the first informed.*

* Our glorious fathers obtained the divine visions by means of the Virtues (St. Denys, *The Divine Hierarchy*, c. 4.) Illuminations and divine revelations are brought to men by means of the angels. (St. Thomas, 2, 2 q. 172, art. 2.)

II.

THE PRECURSORS.

During the ages which preceded the Redemption we never ceased to bear to man the messages of the Divine Word. We would come into the valley of tears to impart encouragement and multiply consolation.*

With elements chosen in nature we would form bodies and clothe ourselves with them to appear to men and speak to them.†

These bodies were not simple appearances, they were true bodies; but they did not enter into our personality, and were no part of us; they were not united to us as the human body is united to the soul; in a word, we did not become incarnate in them, and they were not our bodies.‡ In combining, with heavenly art, light and color, we would give them the form we desired. Without communicating to them any of the qualities of glorious bodies,|| we would crown them with majesty and grace. We produced in them wonders of look, gesture, attitude, carriage, and voice. We made use of them as intermediaries to render ourselves visible to patriarchs and prophets.§

* The gospel begins by embassies from above; who dictated it first were angels. (St. Cyprian.)

† It is very probable that the angels took to themselves bodies of purer elements which are found in upper air. (Suarez, l. 4, c. 34, n. 7.)

‡ There is no substantial union between the angel and the body assumed. (Suarez, l. 4, c. 30, n. 2.)

|| Bodies assumed do not have the properties of glory. (Suarez, l. 6, c. 17, n. 15.)

§ The angels do not need an assumed body on account of themselves, but on account of us, that conversing familiarly with men, they may show forth the

By frequent apparitions, we accustomed men to the descent of the inhabitants of heaven on earth, and prepared them for the coming of the Son of God in the flesh.*

It was a great honor for us to be the precursors of the Word; but it was a still greater honor to fulfill our mission in the name of God.

Instead of speaking in our own name, we made God speak in us; we lent Him our voice; we said: "I am the Lord, your God. It is I, the Lord your God, who speak to you." Was there ever a more divine part?†

All the ancient comings of God among men were realized through our ministry.‡

It was the voice of an angel that cried to Adam in Paradise: "Adam, where art thou?" the voice of an angel which said to the serpent: "I will place enmity between thee and the woman;" the voice of an angel which said to Cain: "What hast thou done with thy brother?" the voice of an angel that said to Noah: "I will make my bow appear in the heavens;" the voice of an angel which said, at the sight of the construction of Babel: "Come, let us go down and confound them;" the voice of an angel that said to Abraham: "I will give thee a posterity

visible society which men expect to have with them in the future life. (St. Thomas, 1, q. 51, art. 2.)

¶ That angels took to themselves bodies in the Old Testament was a certain indication, figuratively, that the word of God was to take human nature: all apparitions were made in relation to that apparition by which the Son of God appeared in the flesh. (St. Thomas, 1, q. 51, art. 2.)

† Add to this, that some of them represented His person, so that each one of them spoke not as an angel, but as the Lord. For example, the angel who spoke with Moses said not, I am of the Lord, but I, the Lord, and frequently repeated this. (St. Bernard, Serm., 54, Cant. of Cant's.)

‡ We add, moreover, that all the apparitions of God in the Old Testament, although there be no mention of angels made in them, came about by their agency. (Suarez, l. 6, c. 20, n. 36.) (St. Denys, St. Augustin, St. Thomas.)

more numerous than the stars of heaven ; ” the voice of an angel that said from the burning bush : “ I am who am ; ” the voice of an angel that dictated on the summit of Sinai the law received by Moses.*

By our exterior and actions we prefigured the Redeemer in the conditions in which He was to be, with the titles He was to unite in Himself.

Guests arrived from a far-off country, we received hospitality as He is to receive it, and like Him, brought benediction to those who entertained us.†

Warriors armed with the sword, we were the prelude to the battle which He will give to Satan, without truce, and to all the enemies of man.‡

Legislating in the midst of the lightning of Sinai, we represented the author of the law of grace, attesting its mission by prodigies, and giving to the world the sacred code of the Gospel.||

Faithful guides, we directed in their way the people of old, as Christ will go before the new people, and will lead them in the way to heaven.§

Physicians sent to console, we cured the bodies as He will cure souls, delivering them from their infirmity, and tearing them from the grasp of death.¶

Friends of innocence, we preserved it in the flames, in the furnace of Babylon, as He will preserve it in the midst of more fearful flames, the furnace of the world.**

* Acts, c. 7, v. 55. St. Paul, Gal., c. 3, v. 19.

† Genesis, c. 18.

‡ Josue, c. 5.

|| Exodus, c. 19, sqq.

¶ Exodus, c. 13, 14.

§ Tobias, c. 11.

** Daniel, c. 3.

We protected it in the den of lions, as He will protect it in the haunts of beasts still more cruel.*

Charitable purveyors, we procured life-giving nourishment, figure of the loaves miraculously multiplied, and of the water springing forth unto eternal life.†

In a word, in our apparitions, our words, our acts, we were constantly the figure of the Saviour, and we had constantly the same desire to prepare men to receive Him, and submit to His law.‡

From the time of the Incarnation, it is through us the apparitions of the Father and of the Holy Ghost occur, but it is in His own Person that Christ appears.||

* Daniel, c. 6.

† Exodus, c. 16, 17.

‡ The angels that led the children of Israel through the desert, appeared to Abraham, in the valley of Mambre, to Jacob in Bethel, to Moses on Mt. Sinai, to Josue in the fields of Jericho, were a figure of the Messiah to come. (Vivien, *Angelus*.)

|| It is to be said, that all these apparitions of God in the New Testament were by means of Angels. This is the common opinion of theologians. (Suarez, l. 6, c. 21, n. 12.)

III.

THE EMBASSY.

From age to age a thousand voices had cried: "He will come; He comes!" A more fortunate voice will say: "Behold Him!"

To pronounce this last word God will choose neither a prophet, nor a patriarch, nor any mortal. Evil began through an angel; it is to angels the Most High reserves the consolation of negotiating the reparation of evil.*

Among the blessed spirits around the throne of God, several have received the order to depart and go, through the stars, to the globe inhabited by men. At the head of that embassy, the first sent to a creature superior to an angel, was seen a spirit of an elevated order, Gabriel, the strength of God.

The bearer of the great secrets of eternity, the brilliant paranympth took the livery of the One who sent him; he clothed himself with a body of incomparable grace and beauty.†

* It was a fit beginning of human restoration that an Angel should be sent to a Virgin to be consecrated by a divine birth; because the first cause of human perdition was from the sending of a serpent by the devil to deceive the woman by the spirit of pride. (Bede, *Hom. On the Annunciation.*) It was becoming that an angel should be the minister to bring about the salvation of man, because the bad angel was the author of his ruin. (Vivien, *Angelus.*)

† The paranympth, made joyful by his office, by grace exhilarated, ready by duty, clad with unwonted splendor, in human form descends to the Virgin. (St. Laur. Justin, *On the Annunt.*) There came to me a great paranympth of Christ, not the first patriarch, not a remarkable prophet, but the Archangel Gabriel, of brilliant countenance, of radiant vesture, of admirable bearing. (St. Augt., Serm. 18, *De Tempore.*)

Gabriel directed his flight neither towards Athens the learned, nor toward Rome the victorious, nor to Babylon the proud, nor to Jerusalem once the holy, to-day the faithless, but to Nazareth the humble and the unknown.

The brilliant cortege sang, as they ascended, the heavenly alliance, the mysterious union which is to join, in the Person of the Word, the nature of God with that of man.

The world, plunged in matter and sense, sees nothing, hears nothing, is witness of nothing. It has not even a presentiment of the incomparable event which is about to take place.

The embassy reaches the oratory of Mary. Gabriel only appears. He speaks not to command as a master, but to propose with deference. His bearing is that of an inferior. He bows his head, and says :

“ Hail! full of grace : the Lord is with thee ; blessed art thou among women.”

At this discourse the Virgin is astonished, troubled, and asks what it means ; the angel reassures her :

“ Fear not, Mary, for thou hast found favor with God. Behold ! thou shalt conceive in thy womb, and thou wilt bear a Son, and thou shalt call His name Jesus. He will be great, and will be called the Son of the Most High.”

Mary asks the angel how can such a wonderful thing come to pass. The angel replies :

“ The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee, and therefore the Holy One who will be born of thee shall be called the Son of God.”

During this interview, the celestial court is in suspense.

He who speaks in the name of all is impatient to receive the desired consent. He awaits the decisive word !*

At length Mary says: "Behold the handmaid of the Lord ; be it done unto me according to His word."†

In the heart of Gabriel, and in all our hearts, there is indescribable joy.

The alliance is concluded, the contract signed, the union consummated, our mission fulfilled. We prostrate ourselves, and, the first, adore in Mary God made man.

Those angels who had the honor to take part in this embassy will be forever glorified in heaven.

Mary will always see in Gabriel the one who announced to her her greatness ; and Jesus, the herald of His hypostatic union.

Whatever will recall to him the scene of the annunciation, will touch his heart and attract his good-will.

When man, with the angel, will repeat that word full of melody : "Hail Mary," Mary will smile on him with ineffable sweetness.‡

Mary will always make a return to her children for the honor they paid her.

To the salutation of filial piety, will answer always the word of motherly tenderness.||

* The whole celestial court stood awaiting a reply: they eagerly awaited an answer. The angel Gabriel, the orator of the heavenly spirits, thirsted with the ardor of love to the last word he uttered. (Virg. Seldmayr, *Theolog. Mariana*.)

† St. Luke, c. 1, v. 26-28.

‡ That sweet angelic melody, by far the most celebrated, which the Angel Gabriel sang at Nazareth. (St. Ephrem.)

|| When man devoutly salutes the B. Virgin, he is saluted in turn by her. For Mary is most urbane, nor can she be saluted without a charming return of salute. Wherefore if thou sayest a thousand Hail Marys a day, a thousand times will Mary return the salutation. (St. Bernardin of Siena.)

IV.

THE NAME OF JESUS.

Jesus ! Jesus ! It was not the lips of man that pronounced for the first time this beautiful name. It was not even the lips of angels. We received it from the mouth of the Father, whose creation and masterpiece it is.*

On hearing it, we were filled with respect, and overflowed with delight; we fell in adoration.

The infernal spirits were seized with fear, roared frightfully, and in their manner bent the knee.

Among men some bent the knee like the angels with respect and love; the others, like the devils, with rage and spite.†

The name of Jehovah carries with it majesty; it is the name of the Creator, of the Most High, of the All-powerful, of the Immense, of the Eternal; it is the name great and terrible, before which goes fear.‡

In the name reserved for the Incarnate Word appear equally grandeur and power, but tempered with goodness and grace.||

This name signifies Saviour, and embraces all the

* St. Paul, Ep. to Philippians, c. 2, v. 9.

† St. Paul, Philippians, c. 2, v. 10.

‡ Exodus, c. 15, v. 3; Judith, c. 16, v. 3; Ps. 110, v. 9.

|| What is Jesus but sovereign majesty and sovereign love? (Corn. a Lap., *On Philippians*, c. 2.)

economy of the Redemption ; it inspires courage and confidence.*

Touching mystery, which human wisdom declared impossible ! in this name, as upon a throne unique, we see majesty and love.†

Brought from heaven by one of the most glorious spirits, the name of Jesus was received by the most perfect of creatures, who was herself to give it to the Incarnate Word, the august Mary.

The honor of angelic language, and of that of man, this name of Divine origin will be incorporated into all the idioms of the world, and will be for each one its most beautiful jewel.‡

No name richer, of wider signification, of more wonderful virtue, will be pronounced in heaven or on earth. It will be the name above every name, bearing in it salvation.||

It belongs to men even more than to angels, for it is men who have received the greater part of the treasures which it brings, and thus in their language, so inferior to ours, they rival us in expressions of love and marks of respect.

We repeat it ; we meditate it ; we sing it to the ears of souls, and we admire the wonders it produces.

At this sacred name, from one extremity of the Holy Church to the other we see heads bow, hands join, and knees bend.§

* The name of Jesus signifies the whole economy of the Incarnation and Redemption of Christ. (Ibid.)

† Majesty and love agree not well together, nor hold the same throne in harmony.

‡ St. Paul, Philippians, c. 2, v. 11.

|| St. Paul, Philippians, c. 2, v. 9.

§ Hearing the name of Jesus, devout children of the Church bow the head or genuflect. (St. John d' Avila.)

At this sacred name, heaven opens, prayer ascends, miracles are wrought, sickness is healed, tears are dried, hearts converted, demons are put to flight; at this name, martyrs triumph, virtues flourish, souls celebrate their deliverance, men and angels unite in one concert of benediction and of thanksgiving.

That wanderer on earth had heard our conversation, spoke the same language as we, whose heart found insipid every page on which the name of Jesus was not to be read, without life every discourse in which that name of Jesus was not pronounced, and who exclaimed:

“Jesus, melody to the ear, honey to the mouth, joy to the heart! Jesus! oil that illumines, aliment that nourishes, remedy that heals!” *

Was he a man or was he an angel, who, under the oaks and beech trees of his forest, where we delighted to follow him, thought out those pages he wrote on the name of Jesus, which will be the delight of Holy Church, and who breathed forth those hymns, the elevation and purity of which are of heaven, but whose suppliant tenderness tells of exile? †

No, never, thanks to the sweet discourses and to the ardent hymns of St. Bernard, did men more happily rival the heavenly court in glorifying the name of Jesus?

* If you write, it does not please me unless I read there the name of Jesus. If you discuss or consult, I find nothing agreeable if I do not hear the name of Jesus. Jesus is sweetness to the taste, music to the ear, joy to the heart. (St. Bernard, *Cant. of Canticles*, Serm. 15.)

† Thus far, whatever is of value in Scripture, whatever he spiritually feels, he confesses he acquired by meditation and prayer, especially in the woods and fields: and he is wont to say among his friends, in his playful and graceful way, that he has had in this no masters but the oaks and the beech trees. (*Life of St. Bernard*, by William, l. 1, c. 4, n. 23.)

V.

GLORY TO GOD IN THE HIGHEST.

A large number of angels assisted at the Incarnation of the Word. A still greater number receive the mission to be present at His crib, and to sing His birth :

“When the Word has descended,” we said, “who will hesitate to follow Him? Let us hasten down by the way He has opened; let us run in His paths, and let us too go down.”*

Bethlehem, the House of Bread, is going to see realized the prophetic meaning of its name; it is to receive the Bread that will give life to the world.†

But just now Bethlehem is buried in darkness; it sleeps, and all in the country around is in obscurity and silence. Mary alone watches with Joseph. Midnight is approaching.

Above the crib prepared for the Infant-God, in the midst of a serene sky the angelic orchestra is drawn up. A great light surrounds us, making bright from afar the holy night.

Ravishing melody is heard, and from our hearts bursts forth the chant of a million voices: “Glory to God in the heights of the heavens.”‡

* By the open way they entered, following the Lord and saying among themselves: If He has gone down, why do we remain here quiet? Why do we spare ourselves? Come, all ye angels, let us descend from heaven. (Origen, *Hom. on Ezechiel.*)

† Hail, Bethlehem, house of bread, in which was born the Bread that came down from heaven. (St. Jerome, *Fun. Orat., on Saint Paula.*)

‡ St. Luke, c. 2, vs. 13, 14.

At this powerful and penetrating harmony, the waters seemed to flow more sweetly, the waves to move more calmly, the perfume of the flowers to be more delightful, the forests to wave more joyously, the mountains to rise more boldly, the stars to shine more brightly, the dreams of men to take more graceful shape.

Wisdom of inferior order has become disconcerted at this spectacle, and exclaimed :

“ Light! chants! signs of joy! What a strange and mysterious contrast! Should not the heavens, at this hour, rather appear despoiled of their splendor, covered with a veil, desolate, mute, or giving forth only plaintive lamentations ?

“ Light without its sheen, the Word without speech, water athirst, bread hungering, power calling for a guide, wisdom seeking a teacher, force wherewith to sustain it,* in short a God poor, humbled, lessened below all ; what a spectacle! Did divine glory ever suffer such eclipse ? and was there ever for the friends of God such a subject for sorrow ? ”

But the voices of angels have answered :

“ Neither worlds suddenly springing from nothingness and obediently poising themselves in space, nor the pure spirits presiding over their evolutions and teaching them to give praise, have offered to the Most High a like glory ! ”

Come, wisdom of the earth ! Come and consider, on the one side, the natural greatness of the Infant-God, on the other, the depth of His voluntary self-abasement ;

* There is recognized light not shining, the Word not speaking, water athirst, bread hungering. You may see, if attentive, power ruled, wisdom instructed, power sustained. (St. Bern., *on Missus est.*)

seize with thy thought, if thou canst, the distance, and thou wilt understand the excellence of the homage which Jesus pays His Father on this night of blessing ! What greatness ! what value ! Is it not the incommensurable, the incomprehensible, the infinite ?

“The beat of the heart, the look of the eyes, the sound of the lips, the movement of the members, will be so many divine actions. By this title they will honor the Eternal more than our canticles, our adoration, our virtues, more than all the acts and all the perfections of creatures.” *

No tongue angelic or human will express how sweet it is to us to see our God receive such homage, to be able to present, as our offering and that of man, the merits of the Word made flesh, to be called to repeat in turn, and without end, through all creation, “ Glory to God in the heights of heaven ! ”

* The value, as well meritorious as satisfactory, of actions, is not estimated only from the object or from the principle *by which*, but also and principally from the dignity of the person who does them, as the principle which operates, and it therefore increases the greater the dignity of the person : but the person of Christ is infinitely worthy ; therefore His works, though from the condition of the object and the principle *by which* finite in value, from the infinite dignity of the Person from whom they proceed, have a value in point of merit and of satisfaction simply infinite. (*Theologia Claromontensis, of the Redemption of Christ*, p. 2, c. 1, art. 2.)

VI.

AND PEACE ON EARTH.

CONTINUING our song, we added: “Peace on earth to men of good will.”*

Impotent heretofore to disarm divine justice, the good will of man will be henceforth more efficacious: it will obtain for them the destruction of the wall of bronze which was the barrier between one’s heavenly home and exile; it will merit for them the right to see in us their fellow citizens, to salute us as their brethren.

A thousand times more affectionate and fertile in good, will be the care with which we shall guard their weakness.

We are in haste to announce to them the great event, and we do so in the order fixed by Providence.

Gabriel, bearer of the good tidings, sets out for the earth. He turns away from the dwellings where the slaves of sensual pleasure are sleeping; he goes down towards the country, and addresses himself to poor shepherds. The brilliant effulgence with which he surrounds them troubles them at first. He reassures them by saying: †

“Fear not, for I bring you tidings that will be a great

* St. Luke, c. 2, v. 14.

† Since the birth of Christ the angels guard us more efficaciously. (Origen, Hom. 10, *on St. Luke.*) Whose bowels of so great mercy to us, they too imitate. (St. Bernard, *on St. Michael.*)

joy to all the people ;* for to-day, in the city of David, is born to you a Saviour, who is Christ, the Lord. I give you this sign ; you will find an infant wrapped in swaddling clothes, and laid in a manger.”

The same moment our songs and our voices are heard, and the shepherds say among themselves :

“ Let us go over to Bethlehem and see what has happened, what the Lord hath made known to us.”†

They find the Infant with Joseph and Mary, and filled with wonder they praise God in their turn and bless Him with us.

At the crib of Bethlehem angels and men find themselves united in the same canticle for the first time. There we began that beautiful song we shall sing together, from age to age, in the vaulted temple.‡

After the humble and the lowly will come the powerful and the wise, for no good will shall be excluded from salvation.

With rapid flight, the angels designated for the new mission seek, under the Eastern sky, the first fruits of the Gentiles. They form by their power a new star, and make its brilliancy shine before the eyes of Magi.|| They move it with their hands, and give to the three elect the grace of inspiration to follow it, to go where it goes, and to stop where it shall stop.

We have led to Jesus His first adorers ; what regret that it is not given us to lead to His cradle all the earth,

* St. Luke, c. 2, v. 9, 10.

† St. Luke, c. 2, v. 15.

‡ The hymn of the angels sung at the Nativity joined heaven and earth in harmony and fellowship. (Photius, *Against the Manichæans*, l. 4, c. 15.)

|| The angels formed it out of condensed air, bestowing upon it splendour orn. a Lap., *on Math.*, c. 2, v. 2.) An angel was the mover and, as it were, the arioteer of the star. (Origen Theophylactus, St. John Chrysostom.)

to make known to every creature the humble swaddling clothes, the lowly crib, the rude grot.

Oh! hospitable grot!—grot a thousand times blessed, that didst welcome Joseph and Mary, shield the birth of our God, hear His cries, witness His tears, saw at thy feet heaven and earth, received from the Holy Family such touching farewells—grot I love to contemplate, in which it gives me pleasure to fold my wings, mayst thou be sung and glorified forever!

Resplendent hostelries, open to the rich, closed to the poor, alien to this great event, you have disappeared; of you no stone rests upon a stone, your place will be sought in vain ; and from every point in the universe men will come to visit the grotto, kiss its dust, and interrogate the folds of its rocks.

For heaven as for earth the blessed grot will be a place of pilgrimage ; the voice of our country will unite with that of exile ; men will continue to say : “ Glory to God in the heights of heaven ! ” and the angels will reply : “ Peace on earth to men of good will ! ”

VII.

SATAN--HEROD.

SATAN has a presentiment of the blow his empire is to receive. This light, these songs, this joy, this call of the Shepherds and of the Magi, this union of heaven and of earth, all these scenes of Bethlehem, remaining mysteries to him, preoccupy and disquiet him.

He betakes himself to Jerusalem, enters the palace of Herod, breathes into the heart of the king jealousy, cruelty, pride, hypocrisy, all the attendant low passions, which he has tried before, still tries, and will use to make persecutors and tyrants.

Herod is full of Satan's inspiration, or rather Satan has become incarnate in Herod. He moves and conducts him as one in his power.

“A King is just born to the Jewish nation; my throne is then menaced? my crown would then pass to the brow of another? . . When you will have discovered the new king, come, O magi, tell me where he is, that I may take him my tribute, and bring Jerusalem to his feet?”

Always inspired and conducted by us, the magi take another way to return.* Not seeing them come back, Herod becomes doubly anxious. His fury is excited, and orders are given such as the world never heard before: “The Infant I fear shall perish: He shall be drowned in blood.”

* St. Matt., c. 2, v. 12.

That He may not escape the sword, that no one may be substituted for Him, all the children of two years of age and under will die at one and the same time; all shall be immolated by the hand of the executioner. Neither the cries nor supplications of the maternal heart will save them.

At the sight of the rivers of blood, Herod will have hope of safety; Satan will rejoice.

A voice will be heard in Rama, with groans and great outcry: Rachel bewailing her children, and refusing to be consoled, because they are not.*

Guardian Angels of these little innocents, prepare your psalms, weave your crowns: behold the first fruits offered to the Redeemer. They will be the first witnesses, the vanguard of the innumerable army of martyrs.

Be undeceived, Rachel; they still are! While their members were torn to pieces by the sword, their souls took their flight, full of life. Raise thy head, heavy with grief, and refuse not to be consoled. Through the country of heaven, in those fields sown with lilies, dear sheep, recognize thy lambs.†

But, Angels of God, it is our part to protect the days of the Divine Infant; to watch over the life of Him by whom alone we live.

In the midst of the night, in the light of a dream, an Angel commands Joseph to rise, to take the Infant and its Mother, and fly into Egypt.‡

Joseph obeys, and we follow the three exiles in their

* St. Matt., c. 2, v. 17, 18.

† Rachel in Hebrew means *sheep*. Rachel weeps, i. e., the sheep bewails the loss of the lambs; but the angels applaud, and also the children, for the souls of the little ones, as if of lambs, pass to the society of the angels. (Corn. a Lap. on St. Matthew, Ibid.)

‡ St. Matt., c. 2, v. 13.

flight. We form an invisible escort for them; some precede, others surround them; others extend their wings over them; others remove the obstacles in the way.

When, worn out by fatigue, the Holy Family sits at the foot of a leafless tree, we clothe the branches with large leaves, that temper the heat of the sun; we ornament them with flowers, which spread in the air an invigorating perfume.

The Tree of the Virgin will flourish for ages in the midst of the desert. It will be the well-spring of touching recollections; it will become a centre of pilgrimage for Angels and for men.

The arrival of our dear exiles in Egypt remained unknown; but marvellous facts signaled their presence there. According to the orders of the Heavenly Father, and through our actions, the ancient prophecies are accomplished; the temples of the false gods are shaken; their columns totter; the altars tremble. In the morning, when the priests come to perform their sacrilegious rites, they see, lying on the pavement, their idols broken into a thousand pieces.*

Soon those other idols will fall in like manner, idols dearer, more worshiped, raised by each passion in the heart of man.

In the vast deserts of Egypt will be seen legions of saints, rivaling the purity of the Angels, transforming the solitude into heaven, while tyrants are transforming Roman society into hell.†

* Isaias, c. 19, v. 1. When Mary and Joseph and the child Jesus were entering Egypt, all the idols of that province fell in their temples, as was foretold by the prophet Isaias. (Rudolph of Saxony, *Vita Christi*, p. 1, c. 13.)

† The heavens do not shine with such varied choirs of stars, as Egypt is made illustrious by the numberless dwellings of monks and virgins. (St. J. Chrysostom, Hom. 8.)

Herod all at once stopped by death, has taken with him, to the bar of Divine Justice, his conscience stained with blood.

Ours is the sweet joy of announcing to Joseph the end of his exile, and to protect the return of the Holy Family to the land of Israel.*

The Holy Family would willingly have returned to the place where the manger was. They would have found them touching mementoes. But at Bethlehem the era of proscription had scarcely closed. Suspicion might be aroused; new perils come up. The ferocious instincts of Herod survived in his son and successor, Archelaus.†

We led our exiles into the city prophetically called Nazareth, or the Beautiful Flower. Nazareth is the birth-place of Mary; it will be the home of Joseph. It was at Nazareth that the mystery of the Incarnation was accomplished; it is there the Incarnate Word will pass His infancy, His youth, all His hidden life.‡

* St. Matt. c. 2, v. 19, 20.

† Ibid., v. 22.

‡ Ibid., v. 22, 23. Nazareth is interpreted a beautiful flower. Here was Mary, the white flower of virginity, born. Here Christ, that the flower of the field might be born in the budding-forth of virtues, was conceived and educated. (St. Jerome.)

VIII.

NAZARETH.

ASK again, Nathanael, what good can come out of Nazareth? With the disciple of Bethsaida, the Angels will answer: "Come and see!"

The Eternal Word has fallen heir to two inheritances; one by His eternal* generation, the other by generation in time; the former from His Father, the latter from His Mother; He owes heaven to His Father, Nazareth He owes to His Mother. These two inheritances are His two native lands.†

At Nazareth, as in heaven, come weighty messages, and important affairs are treated of. The royal residence is at Nazareth as in heaven.

Nazareth, henceforth, is the point which commands the spiritual world. Everything is connected with it; all centers there. When Jesus takes a step, the center of the angelic spheres changes.

But Nazareth makes us witnesses of scenes very different from those the life of the Word offers us in the bosom of His Father.

* St. John, c. 1, v. 46.

† You wonder that Nazareth, a little town, should be honored by such a great messenger of so great a King. But a great treasure lies hid in the small city; it is hidden from men, not from God. Does the only begotten Son of the Father know heaven? If He knows heaven, He knows also Nazareth. Why should He not know his birthplace? Why should He not know his inheritance? Heaven is from His Father; Nazareth he claims from His mother. (St. Bern. *on the Annunciation.*)

The least actions of the Infant-God, His speech and His silence, His tears and His smile, His prayer and His work, His movement and His repose, His watching and His sleep—everything excites our admiration; everything calls forth our love.

O Earth, that hast the honor to bear our God, proceed joyously through space; receive from our hands a more tender care on the way around thy sun.

And you, spirits who direct the worlds above, bow down; salute as He passes the One who is to make you glorious.

Let that land be blessed which has become His sojourn! Blessed be the harvests that nourish Him, the fountains that slake His thirst, the raiment that covers His members, the flowers that perfume the air around Him!

Blessed the way He treads, the country that delights his eye, the wood his hand fashions!

Blessed the children just born, the old men who have not yet quitted this life, the just who will see Him, sinners who will hear Him!

Blessed all those who are of this time of Jesus? At Nazareth is the focus of love brought from heaven to set the world on fire. There is the torch of light, there the secrets of God, there salvation. Thence spread over the world the splendors of the faith, the flames of charity, the treasures of hope, all the blessings of eternity.

But also what do we see? what spectacle is that? what signs of mourning in the midst of such delightful brightness? what feelings of sadness amid so many expressions of joy?

This earth, so honored and glorified, this earth so blessed and made fertile, this earth, ah! under that

beautiful sky which smiles upon it, upon the very soil pressed by the foot of Divine Benefactor, lo! it produces thorns, scourges, reeds.

And there, high up is growing in the forest, spreads its limbs swaying in the wind, a tree that shall one day be a cross!

IX.

THE DESERT.

THE Redeemer is about to begin His preaching. Thirty years of obscurity and of silence are not enough to prepare for this great work; His zeal calls for the desert, penance, combat with the spirit of darkness.

At the sight of this strange Solitary, who seems to surpass the just of times past, Satan is tormented. Satan asks himself who He is, whence He comes, what He proposes to do—all impenetrable mystery.*

The demons do not know just now if Jesus is the promised Messiah. They have a suspicion of it; they want to be certain of it. This is one of the intentions Satan has in the temptation.†

After numerous and splendid miracles which will follow each other in the life of Jesus, they will recognize and publish that He is the Christ, the Holy One, the Envoy of God, the Son of God. ‡

But to the very end of His mission they will remain ignorant whether He is the Eternal Son of the Father,

* The mystery of the Incarnation is not known to the demons, as it is to the holy angels, but the knowledge is forced on them by some temporal effects, so as to terrify them. (St. Thomas 1, q. 34, art. 1.) When he judged fit to somewhat express those signs of His presence, and was more completely hidden, the prince of demons doubted him. (St. Aug., *City of God*, l. 9, c. 21.)

† He tempted Him that he might find out whether He were Christ. (St. Aug. *Ibid.*)

‡ Seeing the miracles, he conjectures from a certain suspicion that He was the Son of God. (St. Thomas 3, q. 44, art. 1.)

whether He is the Word Incarnate, whether He is the God-man, whether He is God.*

If they had clearly recognized his divinity, if they had foreseen and understood the consequences of His death, they would not have led his enemies to crucify Him.†

The uncertainty in which the demons were left on a subject so manifest to angels and to men, shows how easy it is for God to darken when he pleases those intellects naturally so great.

What disturbs here their intelligence, what surpasses their power of discernment, is the condition of weakness and infirmity in which they see the Redeemer.‡

Not having the light of glory nor that of grace, deprived of all knowledge matutinal or vespertinal, reduced to their nocturnal knowledge, they cannot account to themselves for a fact accomplished in the supernatural order.

Pride and hate moreover prevent their fixing the eyes of their intelligence on what they do not wish to see.|| It is the same disposition that turned them from truth and confirmed them in error on the day of their first crime.

* That they confessed Him to be the Son of God was more from suspicion than certainty. (Ibid.)

† But if they had known perfectly and with certainty the effects of His Passion, they would never have crucified the God of Glory. (St. Thomas, 1, q. 64, art. 1.)

‡ Bear in mind that the demons did not know it so clearly and firmly, that, thinking, on the other hand, of the greatness of the mystery of such condescension and humiliation on the part of Christ, that seemed naturally incredible, especially to the proud devil, they did not hesitate and doubt whether Jesus were the Messiah and the Son of God. (Corn. a Lap., *on St. Mark*, c. 3, v. 12.)

|| They hesitated because hatred of Jesus blinded them. Whence it came, that blinded by hatred of Jesus, they did not consider or did not understand the sacred Scriptures, otherwise clear, concerning the cross and redemption of Christ and our redemption thereby. (Ibid.)

When Jesus will come forth from the tomb, when they will see Him ascend triumphantly to heaven, they will feel themselves subjugated by evidence, and they will have neither doubt nor uncertainty.

Satan has reaped from the persecution of Herod only spite and confusion. He will not immediately have recourse to a new persecution. He is going to overcome by temptation the redoubtable Unknown.

He has before his eyes the victories won over Adam and personages the most holy.

Sensuality, curiosity, pride, have been his weapons in former times; they will be his arms now.

Apostolic men, and all you who meditate great works, come receive lessons of wisdom.

In permitting the monster stained with the blood of souls to approach Him, to speak to Him, to put his hand upon Him, to transport Him from one place to another, to tempt Him, the Son of God will show you what you are to expect, and the assaults you will have to sustain before combating for others.

In turning the shafts of the enemy against himself, in confounding him by his own words, the Divine Master will teach you prudence, will inspire you with courage, will assure you of triumph.

To be present at this impressive struggle between the Redeemer and the tempter, we hastened from all parts of the heavens; but our attitude was not that of combat. It does not belong to us to lend the aid of our strength to the Author of strength.

We remained at a distance devoted spectators, but simply spectators.

Seeing the Redeemer overcome by hunger, the tempter

said to Him: "If Thou art the Son of God, command these stones to become bread."* Jesus answered him: It is written; "Not on bread alone does a man live, but from every word that issues from the mouth of God."†

The tempter transported him to the holy city, and placed Him on the pinnacle of the temple, and said to Him: "If thou art the Son of God, throw Thyself down, for it is written: He has given His angels charge over Thee, and they will bear Thee up, lest Thou dash Thy foot against a stone."‡ Jesus answered him: It is written: Thou shalt not tempt the Lord, thy God."||

The tempter carried Him up into a high mountain, and showed Him all the kingdoms of the world, and said to Him: "All these will I give Thee if falling down Thou wilt adore me."§ Jesus answered him: "Begone Satan, for it is written: The Lord thy God shalt thou adore, and Him only shalt thou serve."¶

The tempter left Him, and we approached.**

To suppose accessible to sensuality, pride, and avarice Him who comes to found the kingdom of mortification, of humility, of abnegation, Him through whom alone virtue flourishes, is this not the height of blindness and of folly?

Externally Satan puts all his engines at work; but interiorly the heart of the Just One preserves an unalterable calm, and is not even lightly affected.†† At every

* St. Matt., c. 4, v. 3.

† Ibi †, v. 4.

‡ Ibid, v. 6.

|| Ibid, v. 7.

§ Ibid, v. 9.

¶ Ibid, v. 10.

** Ibid, v. 11. Angels ministered unto him, not as merciful to one in need, but as subjects to the Almighty. (St. Aug., on the 56 Ps.)

†† Since temptation takes place in three ways, by suggestion, delectation, and consent, the Lord was tempted only by suggestion. (St. Gregory, Homily on the Gospel Tentavit Diabolus.)

new attempt of Satan a word is enough to dissipate everything.

In contemplating this scene, we understood better than ever the grace of our preservation. Without this grace we should perhaps be there, near Satan, or in his place, debased to that ignoble occupation, engaged in a sacrilegious strife.

After the victory Jesus permits us to come, felicitate Him and minister to Him. We hasten to refresh His failing body.

By Thy almighty power, O good Master, produce in these fields some new fruits. We will speedily gather them to present them to Thee.

The Master refuses: He will reserve for the crowd these miraculous productions; we shall never see Him work a miracle for Himself or for His disciples. Urged by hunger, His disciples will one day be content to break off the grains of corn with their hands.*

Two angels, understanding his desire, leave, and with rapid flight transport themselves to Nazareth. They present themselves to Mary, humbly salute her, tell her of the condition in which they have left her Son.

Mary has just prepared the modest repast of the family. She takes it, with much emotion places it in their hands, and they are back in the desert. They arrange upon a table of sward the aliment prepared by hands so pure, and Jesus takes His seat.†

* We do not see He used this power for Himself or His disciples, but He used it for the people. (Ludolph of Saxony, Life of Christ, p. 1, c. 22.)

† Two angels go, at a word from the Lord, and in a moment were before His mother, and reverently saluting her, tell her of her son's condition, carry back the food she had prepared for herself and Joseph, and bread with other things proper. Returning therefore, they prepare on the ground the repast and solemnly bless the table. (Ibid.)

We press around Him in a circle, and while He appeases a hunger that expiates so much sensuality, we feel a joy mingled with sadness.

He has overcome Satan, and He will always overcome him, we said ; but the Author and Conserver of all good reduced to ask His sustenance from that perishable matter, what a spectacle ! and who among angels or men could look on it without being moved to tears.*

* The angels stand around ministering to the Lord, and sing a hymn from the Canticles of Sion and rejoice, celebrating with Him a festal day. But, if it be lawful so to speak, this feast is modified by very great compassion, on account of which we too should lament. They look on Him reverently, and considering their God and their Lord, the Creator of the universe who gives food to all flesh, thus humbled and needing the sustenance of bodily food, as the rest of men, they are filled with compassion on account of it. (Ibid.)

X.

JUDEA.

IF the waters of the Jordan reflected the wings of the angels as they reflect the rays of the stars, what a picture would they not have offered at the moment when Jesus received baptism from the hands of the Precursor ! We were there present, attentive, and it was one of us who from the heights of the air made his voice heard, in the name of the Father, in these words : “ This is my beloved Son, in whom I am well pleased.” *

For thirty years we have read the beautiful book of His hidden life. We have studied in it the secret of His love for souls and His zeal for the glory of His Father. He is going to labor and teach for the accomplishment of His great work. While forming the church of souls, He will not cease to instruct the Church of Angels. †

O Judea ! Judea ! land from early days cultivated by miracles, land of deep mystery, of splendid testimony, of touching remembrance ; Judea, sojourn of the prophets and of the patriarchs, country of David and of Solomon, of Anna and of Joachim, of Mary and of Joseph, country of great souls, country of the Word Incarnate, what honor to Thee !

Behold, thy mountains are to be the seat of His teachings ; thy cedars will reëcho His prayer ; thy tempests

* St. Matt., c. 3, v. 17. This voice in the person of the Father was formed by the ministry of angels. (Victor of Antioch, *on St. Mark*, c. 1.)

† The soul of Christ is more filled with the power of God, than any one of the angels ; wherefore it illuminates the Angels. (St. Thomas, 3, q. 59, art. 6.)

will recognize His voice ; thy lakes will make solid their waters under His feet ; thy rocks will proclaim His power ; thy sepulchres opening will give up to Him their dead ; thy dust will drink His Blood ; thy bosom receive His Body ; thy plains and thy hill-sides will offer what is needed for His Blessed Eucharistic banquet !

Toward thee turn the eyes of men, toward thee those of the Angels ; we all give ear.

To bring about in the world the reëstablishment of order, to secure for virtue honor, happiness, love ; to exalt what has hitherto been despised, accursed, hated ; to cry to the poor and abandoned : "Blessed are ye!" to the rich and powerful : "Evil betides you" — No ! this is not too much for the voice and action of a God.

The Redeemer began His mission by relieving the bodily and spiritual miseries of humanity : a double lesson of love which will multiply an hundred-fold our zeal on earth and our joy in heaven.

His divine virtue will be the inexhaustible treasure of those He loves. The change of water into wine, the multiplication of the loaves, the miraculous draught of fish, the calming of the tempest, the healing of the sick, the raising of the dead to life, the exorcising of demons ; are not these so many displays of divine power commanded by love ?

The Scribes and the Pharisees come to ask of Him signs in the heavens : He refuses. He has nothing to do with satisfying the curiosity of the proud. All His miracles are miracles of love. How truly will the Evangelist of His heart say : "He passed by doing good, and delivering those whom the demon oppressed!"*

* Acts, c. 10. v. 38.

See this physician, so compassionate of the miseries of the body, face to face with the infirmities of the soul.

All the vices, all faults united, could not extinguish His charity. Far from rendering it cold, they excite and inflame it.*

Come; approach: see Him in the midst of sinners: it is the moment in which He teaches the great lesson.

How indulgent He is towards them! How He loves them! It is for them He has come; 'tis to them He goes by preference.

Under that coarse layer, a pearl is shining; in that shapeless block, a master-piece lies waiting; out of the city of sense, a people of Saints is to arise.†

The Pharisee, the man of outward appearance, murmurs at His condescension; but these murmurs hold captive neither His voice nor His hand.

When he will have pressed in His arms His dear prodigal, brought back to the fold His beloved sheep, replaced in His treasury the drachma recovered, He will invite us to congratulate Him, to celebrate His good fortune, to rejoice with Him.

During His mission we are busy preparing the way for Him, opening hearts for Him, gaining Him souls. We strive in every way to cause Him to be loved, blessed, adored. We are ambitious for no glory but His; we share His joys; we celebrate His triumphs; we are happy to disappear in pointing Him out.‡

* Canticles, c. 8, v. 7.

† Acts, c. 18, v. 10.

‡ All the angels seek the glory of Him they love; they strive to draw to His worship, adoration, contemplation, those they love; they announce Him to them, not themselves, because they are angels; and because they are soldiers, they know not how to seek their glory, but that of their Commander. (St. Aug., on 96 Ps.)

But at His nakedness, His privations, His weariness, His sadness, His tears, there arise in our hearts emotions that cannot be described.

Such touching proofs of His love enkindle in us a new love, and we regret not to be able, as man is, to take part in His sacrifices and share them.

Ye apostolic souls, come to our aid!

We see the face of God, we are at the source of grace, we will obtain for you the greatest favors, we will secure for you treasures of light, of force, of unction.

But in return, in our name and for us, do what we cannot do, seek and bear fatigue, suffer the anguish of compassion, give yourselves up to the tortures of love, brave privation and pain.

Mingle with the sweat and tears of the Redeemer, with the intention of the angels, your sweat and tears.

XI.

THE CENACLE.

A DAY was to come when spirits crowned with glory, and seated at the banquet of divine delight, would bear man a holy envy, and regard it a great honor to be seated by his side.

This table which the angels surround, but of which man alone partakes, is the Eucharistic Table.

In heaven the Eternal Word gives Himself to us in His magnificence, and communicates to us His divinity.

On earth the Incarnate Word clothes Himself with humble appearances, and communicates to man also His humanity.

In the Eucharist then, the Word gives Himself more fully to man than to us, and in a manner more touching.

It is not given to us, as to man, to participate in this Bread which came down from heaven; this Body, this Blood.

Happy guests, well-beloved apostles, this invitation He addresses to you here below; 'tis you He calls His friends, His brethren, with a more solemn and loving voice; 'tis you who are to take your places around Him and repose upon His bosom.*

You are to receive from His hands in yours this

* The angels desire to have the freedom with Christ that he had who reposed on His breast. (Philip the Solit., *to the Monk Callirius.*)

divine nourishment, to break this Sacred Bread, to raise to your lips this chalice, to nourish yourselves with this Flesh, to sate your thirst with this Blood, to contract an ineffable union which is to make Jesus live in you.

A great love created the world; a greater love redeemed it; an extreme love gave it the Blessed Eucharist.

In the Eucharist we see neither a simple transformation, nor a pure substitution, nor a new creation, nor a previous annihilation. It is a change of one substance into another, a transubstantiation. Transubstantiation, an operation of itself, which eclipses anterior miracles, and appears to us as an abyss of miracles!

Mystery of faith whose depth is infinite, but which every loving soul will accept, and will believe more firmly, the more ardently she will love.

This proof of an infinite love will not be reserved to the apostles, to the first disciples, to a happy elite of humanity. The divine Body and Blood will remain permanently on earth; they will be preserved till the consummation of ages. Every soul in its pilgrimage will receive it as a strengthening viaticum.

But where is that divine manna to be gathered? In what place? Under what roof? In what precious vase?

Give the order, O Lord! and Thy angels will supply man's deficiency. They will prepare for Thee a temple of incomparable proportions, an altar as beautiful as a pure heart, a tabernacle as brilliant as the splendor of the heavens, a chalice cut in the diamond that fell from the brow of Lucifer.

The people will flock to this chosen spot of earth. At the threshold of a dwelling which majesty crowns and goodness inhabits, they will arrive sanctified by penance, tried by long desires, full of respect, their bosoms heaving with emotion.

But no ! Despite the immense love that distinguishes Him in glory, the Angel cannot penetrate all the secrets of divine love.

The temples, the altars, the tabernacles, the sacred vases, will be multiplied by the hand of man. They will be innumerable on the earth, and will see the wonders of the consecration renewed each day by the voice of a simple creature.

What will be the word, O Lord, that will work these wonders ? and who shall be the happy creature to pronounce it ?

Among the creatures that have come from Thy hand, here are the most exalted, the most perfect, your seraphs !

But what seraph would dare pronounce divine words over such weak elements and expect the realization of the great mystery ?

On man, on thousands of men, will this dignity and these powers be conferred.

It is yours, O Priests of the Lord, to purify yourselves, and ascend the holy Mount ; yours to consecrate at every dawn the Body and Blood of your God, to distribute it to souls, and to remain its incorruptible guardians.*

It is ours, Angels of heaven, to prostrate ourselves in

* Great is the dignity of priests, to whom is given what is not granted to angels. For only priests, rightly ordained in the Church, have the power of celebrating and of consecrating the body of Christ. (Following of Christ, l. 4, c. 5.)

adoration around the priest who is consecrating; ours to accompany him to the august table where the new disciples are ranged; ours to carry sometimes the Blessed Eucharist to holy and fervent souls; ours to watch near the tabernacle, and to perpetuate there the singing of the divine mercies; ours finally to learn to love each day more those the Divine Word has so much loved.

XII.

GETHSEMANE.

SURROUNDED by His Apostles, accompanied by His Angels, Jesus goes forth from the cenacle, passes the torrent of Cedron, and enters the garden of Olives. What solitude! What darkness! The silence is interrupted only by the sighing of the wind through the cedars. Jesus watches and prays.

Through the shadows of night appears to Him the immense chalice to which every human being brings his contingent of bitterness. We see mix and whirl in it, as a tempest, the crimes of all times, and of all places.

The horror that Angels and men have ever had for evil could never come near that the Redeemer experiences. He is going to take on Him all their crimes, clothe Himself with them as with a vestment, give Himself up to sovereign justice, expiate them as a warning to those who commit them.

To fathom what there is of sorrow and bitterness in the anguish of the God-Man, it would be necessary like Him to understand the necessary, eternal, infinite opposition there is between the sovereign good and the sovereign evil. We understand this opposition better than man; we could not comprehend it as God does.

It is by a great miracle of His power and of His love that the Redeemer unites in Himself to day the two extremes—happiness and suffering.

After the fall of the first man, says a poet, the Eternal asked of heaven in consternation if some one of the pure spirits would consent to devote himself to the salvation of the human race. The divine hierarchies remained motionless and mute—no one felt strong enough to offer himself in sacrifice and become the willing object of celestial vengeance.

The image is simple, but contains the expression of a great truth. If the Son of God was to find the chalice bitter, how would a mere creature have dared to raise it to his lips? Independently of insufficiency of merit, how could he have found in himself the immense love the mystery of the Passion demands?

With inexpressible emotion we hear the Incarnate Word say and repeat: “Father, if it be possible, let this chalice pass from me; nevertheless not my will, but thine be done.”*

The chalice does not pass away; the will of the Father shall be accomplished; the chalice will be drunk to the dregs.

Jesus becomes sad; sad even unto death! A sweat of blood bursts from His veins, and flows upon His members. Exhausted, without strength, He falls prone upon the earth, and He is in His agony.

What affright in the ranks of the Angels! We all rose; we all extended our hands. Only one became visible to receive Him in his arms, support His weary head, and strengthen Him.†

Sad and painful honor for the Angels!

This earth, which has just received the most touching

* St. Luke, c. 22, v. 41, 42.

† Ibid., v. 43.

proof of love in the Eucharist, and which is to have the crowning act of it in the Passion, this earth is mute, indifferent, insensible. Those who yet bear in their heart the aliment of life have ceased to watch; they are asleep!

The Angels run to console Him who is their happiness, fortify Him who has shared His strength with them, support Him who sustains all beings.

What indulgent goodness for us! But with what vigor shall we not defend our Head, our King, whenever heaven is to supply the place of the absent earth!

The turn of the earth will come; the day will be when thousands of souls will seek the honor of discharging the duties of the consoling angel, not for a moment, but for all their life. I hear them sigh:

“O, Beautiful Angel, whose name we know not, but who must be of the choir of Seraphs, thou hast received and supported in thy hands that divine brow made heavy by the weight of our crimes! Give us the love thou hast, enkindle in us thy zeal, and every day while the careless sleep, and the wicked weave their plots, we will come to the Gethsemane of the altar, to solace, like thee, Jesus in agony.

“How beautiful is the ministry of the Angels! How ravishing it appears to us, at Bethlehem, at Nazareth, in the desert, at the tomb! But how much more touching, and much more worthy of envy, it appears in the garden of Olives.”

XIII.

MORE THAN TWELVE LEGIONS.

SATAN has not lost sight of Him whose mysterious character he has not been able to penetrate. Vanquished, humbled in the persecution of Herod, in the temptation in the desert, the deliverance of those possessed, the conversion of sinners, he is not disconcerted, he has not ceased to meditate vengeance; now see how he is going to succeed. By the very side of the Redeemed he has just found the help he needed.

After having gone over the earth in the search of souls, Satan anew is found in the midst of men.* The very spirit of hate, he has taken his seat at the feast of love. He has seduced a disciple, an apostle, one of the twelve; he said to him: "Here is the silver, give me Jesus. Thou wilt have a double advantage: thou wilt have money, and be free of the master."

The heart of Judas is gained; his eyes are dazzled; he accepts.

He runs to the Jews: "What will you give me, and I will deliver Him to you." They pay him thirty pieces of silver.†

There is no delay: Satan has entered into Judas: Judas has become the instrument of Satan, and we

* Job, c. 1, v. 6.

* St. Matt., c. 26, v. 15.

already hear the seducer cry: "He is no longer Thine, Jesus of Nazareth; he is mine, well mine, mine alone."*

He takes possession of his soul, and commands his exterior acts. He has become incarnate in him, as much as it is possible, blinding his spirit, exasperating his heart, moving his hands, emboldening his look, dictating his words, preparing him for the kiss of treason.†

The traitor has received communion with his brethren, but he has made no thanksgiving, he has not prayed. So Satan has willed. Satan accepts the chance to dwell in a heart with the Divine Body of the Saviour. He would not know how to dwell there, nor could, if in it were prayer and earnest petition.

Judas and Satan are but one; the ingrate and the traitor. The traitor says to the Jews: "Arm yourselves with clubs, bring chains, get torches, and follow me. Come. I know where He will pray with his disciples. I will kiss Him. That will be the signal. Take possession of Him, and carry Him off."

Judas enters the garden, advances towards Jesus, kisses Him, and says: "Hail! Rabbi." Jesus receives the traitor in His arms, and answers: "Friend, why comest thou? What! Judas, dost thou betray the Son of Man with a kiss?"‡

Satan never had a more docile instrument than Judas. In a few moments he has made him commit sacrilege, treason, cruelty; he only has to make himself master of

* St. Luke, c. 22, v. 3. He came and entered into him and said: He is not thine O Jesus, but is mine. (St. Ambrose.) These words signify the atrocity of the crime, as if man did not suffice to commit it, but needed the help and instigation of the devil. So great was this crime that it would seem to be not of man, but of Lucifer. (Corn. a Lap, *on St. Matt.*, c. 26, v. 14.)

† Then he rubbed his forehead, and clothed him with impudence. (Ibid.)

‡ St. Matt., c. 26, v. 49, 50.

him for all eternity. This he is going to do by driving him into despair, in leading him to final impenitence, putting into his heart the resolve to commit the greatest and last of crimes—suicide! *

The Saviour is seized and bound. The disciples wish to defend Him. Jesus stops them, and says: “Do you think I could not ask my Father, and that He will not send me more than twelve legions of Angels?” †

Yes, O good Master, Thy Angels are ready to fly to Thy defense—not twelve legions, not hundreds, not millions, but millions of millions. Are we not Thy satellites, Thy guards, Thy armies? Are there not there those who opened the cataracts of heaven? Those who reduced Sodom to ashes? Those who slew the first-born of Egypt? Those who annihilated the army of Sennacherib? Those who scourged Heliodorus? Those who punished guilty humanity every time the glory of the Most High, and His sovereign justice, called for it? Are we not all there, and have we not now the same power? Speak, and, like a devouring fire, our zeal will go consume traitors and executioners!

He, who to honor us willed to accept our aid in His agony, does not accept it in the hands of His executioners. For the salvation of man, the Divine Victim must suffer and be immolated.

Before the eyes of the Heavenly Father will be accomplished this strange drama, which will reunite in the act all that is most criminal and odious, in the Passion all that is most holy and touching. ‡

* St. Matt., c. 27, v. 5.

† St. Matt., c. 26, v. 53.

‡ The action bad, but the suffering acceptable.

XIV.

SUFFERING.

FROM Gethsemane to Calvary, what poignant scenes ! Is it not the place of meeting of all the causes that produce suffering ?

In the body : the blows of the executioners, the bruises of the chains, the thorns of the crown, the weight of the cross, the piercing of the nails, the exhaustion of strength, the burning thirst, the gall.

In the soul : outrage, blasphemy, the sight of Mary in tears, the abandonment by the Father in heaven, an abyss of sadness.

Suffering in all its varieties and grades goes on increasing as a fire that devours little by little its victim, and ends by killing him.

Suffering ! Death ! Frightful realities ! We never suffered them ; we never felt their bitterness ; but if we judge of them by their effects around us, how terrible they must be !

In man and in the living beings around him, what precaution to prevent them ! what efforts to drive them away ! When unable to avoid them, every one lets his desolation and his despair be known.

Since the day when we saw unhappy Eve weeping over the inanimate body of Abel, seeking in vain to wake from that strange sleep her dear child, how many tears have been shed ! How many cries and sobs we

have heard! But never did we contemplate a grief like to that of which we are witnesses to-day.

Besides what the body of man can suffer, his heart feels, his thought suspects, we see a world of incomprehensible phenomena.

In the Incarnate Word the perfection of the soul and body give pain a greater hold: at the same time the perfection of their union offers a stronger resistance. To produce death the suffering must be of unheard of violence.*

How could the Incarnate Word bear that excess of pain? How could He be accessible to the slightest suffering? Did not His soul enjoy the beatific vision? Does not this vision exclude all suffering?

The beatific vision has not been suspended, it could not be: but by a miracle of divine wisdom, it has ceased to produce its effect.

By another miracle of divine goodness the very fruit of sin shall be transformed into a proof of love, and will become a sure means of appeasing sovereign justice.†

The Redeemer goes before suffering and death; He embraces them, presses them to Him, gives Himself up to their rigors. . . . Sudden and wonderful transformation! At this divine contact, suffering and death have lost their power. What do I say? They have become instruments of life and of happiness.

In extending its grasp on Him whose look gives life to worlds, death has broken its goad, it will never more

* Lament., c. 1, v. 12. Both pains in Christ were the greatest of all of the present life. (St. Thomas, 3, q. 46, art. 6.)

† St. Paul, i Cor., c. 15, v. 55.

inflict irreparable wounds. The poison of the serpent will become a precious remedy against its wounds.*

At the sight of all these contrasts the angelic world is filled with admiration, mingled with stupor. Wisdom, justice, love offer us in this depths we cannot measure.

* Nay, even the remedy of sin is from sin itself, for instance from the consideration of degradation and harm of sin, as St. Paul, St. M. Magdalen, and other penitents and sinners sought it. (Corn. a Lap., *on Ecclesiasticus*, c. 33, v. 15.)

XV.

IT IS CONSUMMATED.

AT the moment the Redeemer is elevated between heaven and earth, with outspread wings we veil the face of the sun and produce, at mid-day, a depressing night.

The hours of this night for us are ages. Had it not been for the divine vision, it seems to us that grief would have taken possession of us, and we too would have fallen at the foot of the cross, overcome.

From the bottom of His heart the Son of God sends down upon men the last outpouring of His tenderness, and offers up to His Father His bitter lament, followed immediately by loving confidence.

From the moment the cry resounded, prelude of the last sigh, and the adorable Victim proffered the words that closed the Passion: It is consummated! we saw Satan disappear, like lightning, in the darkness of the abyss.*

In the depths of hell, in the heights of the heavens, at every point of creation, we heard the echoes tell again of the consummation of the love of God, and of the hatred of men.

At this divine cry we shook the earth to its centre; by our hands, the veil of the temple was rent,† the rocks were split, tombs were opened, the dead came to frighten

* St. Luke, c. 10, v. 18.

† St. Matt., c. 27, v. 51-53. The honor of the veil is taken away with the guardianship of the angel. (St. Hilary.)

the living; the pagan himself recognized and gave witness of the unwonted crisis of the universe, and cried out: "Either the God of nature suffers, or the structure of the world is giving away." *

Thou hast then, O our Divine King, suffered pain and died in it, and this pain and death Thou didst undergo for the love of man, in every way that is most frightful.

We are not jealous of this; we exult with joy, we render to Thee thanks eternally. Man is so dear to us, that we regard as done to us that which is wrought in his favor.†

But, behold! in return for the infinite love that Thou hast shown him, man himself will suffer and die for love of Thee. Clad in the livery of devotion, he will be Thy soldier, and Thy hero; he will combat to the shedding of his blood, and will merit the aureola of martyrdom.‡

We reserve to ourselves the honor of preparing for Thy athletes their crowns and palms. This honor is great; we accept it with joyful gratitude.

There however is an honor, O King of Ages, Thy Angels have more eagerly wished for—that of having a body, as man has, that would permit them to suffer and to die for Thy love.

Since we have assisted at Thy holocaust, our supreme joy would be to be able to offer Thee, no longer in the name of men, but in our own name, a tear, one drop of blood, one pang, an agony, a last breath.||

* Either the God of nature suffers, or the machinery of the world is going to pieces. (*Life of St. Denys, the Areopagite.*)

† Christ did not die for the angels, but therefore whatever by His death is redeemed for man, is done also for the angels. (St. Aug., *Enchiridion*, c. 16.)

‡ The flesh is afflicted with punishment, having striven to make a return to Christ by dying for Him. (Tutall., *De Resurrect.*, 8.)

|| So glorious is it to suffer and die for God that the angels vehemently desire

For all eternity man will have the advantage over us of having been able to offer Thee tear for tear, blood for blood, pain for pain, life for life, death for death.

In clothing Thyself with flesh, Thou hast become man, and Thou hast dwelt among men. In despoiling himself of the flesh, he will become a pure spirit so as to dwell in Thee.*

Confessor of the faith ; captive of Jesus Christ ; man, my brother, art thou tired of suffering ? O ! take my wings, and give me thy chains.

But no. Paul holds to his chains, as Andrew to his cross, as Lawrence to his gridiron, as Ignatius to the beasts of the arena. All, like Chrysostom, have understood that, under the reign of the Crucified, the instrument of punishment is more honorable and valuable than the wings of an angel.†

to have bodies which may bear suffering for the honor of God. And if those blessed spirits were capable of envy, they would be jealous of man's happiness in suffering for God. (Vivien, *Angelus*.)

* The Word was made Flesh and dwelt amongst us : make a return ; be spiritual and dwell in Him. (St. Aug. *Letter to Honorat.*)

† If any one would place me among angels, or with Paul in chains, I would choose prison. If any one would make me one of the Powers around the heavens, or the Thrones, or such a prisoner, I would prefer to be such a prisoner. (St. Chrysostom, *on Epistle to Ephesians, Hom. 8.*)

XVI.

THE DIVINE TREASURE.

IN the three days during which the Redeemer remained the subject of death, we were placed as guards of His body and of His blood.

We required the blood of the Passion of Gethsemane, of the streets of Jerusalem, of the rocks of Calvary ; we gathered it from the bonds, the scourges, the column, the reed, the thorns, the nails, the lance, the cross, the seamless garment of the Saviour, the linen of Veronica, the clothing of the soldiers.

The blood we received in deposit ;* we preserved it, adoring it as the ransom of the human race—the ransom paid to sovereign justice by sovereign mercy. It flowed in the ardor of love. The chill of death has not lessened its warmth. It will remain such as we have gathered it, such as it sprang from His veins, in the very act of holocaust.†

We see in it shining the fire of charity, the flame of zeal, the grace of time, the glories of eternity.

Depositaries of the Divine Blood, we guard also the Divine Body of the Redeemer. We are there around the Body, prostrate in adoration, embalming it with our affection, more sweetly than the holy women with their perfumes ; enveloping it as with a sacred veil, with the

* F. Faber, *The Precious Blood.*

† After being shed, that Blood remained vivifying. (Clem. Sixth, *In Inquisitorio.*)

mellowed light that comes from our wings outspread upon the Sepulchre.*

In the wounds man will be unable to count, we see engraved the masterpiece of divine love.† What humiliation in the sight of man? It is the obscurity and ignominy of the worm of the earth. But to our eyes, what beauty! what splendor! 'Tis love has thus transfigured it. Love has clothed it with this new brilliancy.

Welcomed, and conducted by love, suffering has gone even to the door of death.

Death, in striking, has well been able to separate the soul from the body, but it has not been able to divide the Divinity either from the body or the soul. In the one as in the other we adore the Divinity present, enchained by the indissoluble eternal pact concluded at the moment of the Incarnation.‡

During these three days, we contemplated a wonderful occurrence, that neither Angels nor men had ever seen, and which will never be seen again: a God living in heaven and dead on earth; the Redeemer living by means of His divinity, while He has ceased to live in His humanity.

At the moment when the return to life is to take place, we shall give up our double deposit. We shall restore

* There is no doubt several angels were present, and for three days guarded the sepulchre, and adored the Sacred Body of Christ, as united hypostatically with the Deity. (Corn. a Lapid. *on St. Matth.*, c. 28.)

† See how in the whole Body is the stamp of love. (St. Bernard.)

‡ Theologians teach that the Blood of Christ, shed at the Passion, was not separated from the Divinity, but this remained united hypostatically with the Blood as with the Body; the Blood of Christ was the just and sufficient price for our sins, because it was the Blood of a Divine Person, that is, the Word who is of divine dignity. If, therefore, it had ceased to be united by being poured out, it would no longer have been a worthy offering. (Corn. a Lapide, *on St. Peter*, i., c. 1., v. 19.)

to that exhausted Body all its Blood. United to the soul anew in its fulness, this Body will come to life. For It and for the soul, there will begin a life of happiness and of glory, the image of the new life purchased for men by the Passion and the Death of the Redeemer.*

* Whatever belongs to the nature of a human body was entirely in the body of Christ rising from the dead. It is manifest that to a body belong flesh, bones, blood and other like things. And therefore all these were in Christ's body when He rose, integrally, without diminution; otherwise there would not have been perfect resurrection if that had not been restored which had fallen through death. . . . It is to be said that all the blood flowed from the body of Christ (it rose in the body of Christ, since it pertains to the verity of human nature. . . .) That blood which is preserved in some churches as reliques, did not flow from the side of Christ, but is said to have miraculously flowed from an image of Christ which had been struck. (St. Thomas, 3, q. 54, art. 2.)

XVII.

THE BLESSED PRISON.

THE Redeemer could scarcely brook the delay in announcing to the souls of the just the approach of their deliverance. Immediately after His last sigh, He directed His way to the sojourn they inhabited: He descended into Limbo.*

Limbo! Blessed prison, happy vestibule, heaven below, temporary home, where the days go by without fear under the unshaken reign of sweet hope!

We accompany the Divine Visitor; we even precede Him, honored in opening before Him this beautiful sojourn.

He has made us the keepers not only of heaven, but also of each of the stations that are on the way to it.

These dear souls salute their Liberator with every transport of joy. They contemplate without the intermediate use of any body this incomparable soul united to the Divinity.

They prostrate themselves in adoration, rise and repeat again their canticles of earth, with that accent, already heavenly, which the absolute certainty of their approaching happiness gives them.†

* St. Peter i, c. 3, v. 19. He descended to hell. (Apost. Creed.) As soon as Christ expired, He descended with His soul into the Limbo of the Fathers, and manifested to them His Deity. (Corn. a Lap., *on St. Matth.*, c. 27, v. 60.)

† And falling they adored, and rising they stood before him in hymns and canticles with reverence and great exaltation. (Corn. a Lap.)

We mingle our chants with theirs, and we continue to excite them to praise.* From the time they left the earth, our relations with them never ceased. We had the delightful mission of revealing to them the events occurring after their death and of interest in them.

We have made known to them up to this day all the life of the Saviour.

We have spoken also to them of Mary. With what avidity did the prophets and patriarchs receive what we told them of the greatness and of the beauty of her soul, of her sorrows, of her courage, of her resignation, of her immense goodness, of her perfection equal to her dignity!

To hear speak of Mary and of her Divine Son was to them so sweet, that it already seemed as if they were in heaven.

The apparition of the Saviour in Limbo will not be rapid and passing; it will last till the dawn of the third day.

Under his eye, the association we had already formed with the elect, and which will continue in heaven, becomes more intimate. Formerly we would show ourselves to them in borrowed bodies; to-day they see us without any material medium, and with far different aspect.

We appeared to Adam without the sword of fire and without threats; to Moses without thunder and lightning; to Abraham without evidence of weariness or foreign appearance; to Agar, to Joshue, to Daniel, to Ezekiel, to holy Joachim, to St. Anne, to St. Joseph, to the Holy Innocents, without mysterious figures. And we said to

* In the presence of a multitude of angels exulting and rejoicing with them.
(Corn. a Lap.)

all these just ones and friends of God, known or unknown on earth: "The Redeemer whom you expected, behold! here He is!"

We have heard His last sigh on the Cross. We have gone down with His Body to the tomb, and with His soul to Limbo. We shall be inseparable from His adorable humanity. Wherever Jesus goes, we shall follow. We were with Him in His humiliation, in His suffering, in His death we were with Him. We shall likewise be with Him in His triumph and in His glory. Everywhere shall we be His escort; we shall always be at His command.

XVIII.

THE RESURRECTION.

GLORY be to Thee, O Lord, and a thousand thanksgivings be offered Thee! Thou hast deigned to call us to be witnesses of Thy Resurrection, and make us share in the wonders that accompanied it.

Thou who didst raise up Lazarus, the daughter of the head of the synagogue, the son of the widow of Naim, the former dwellers in Jerusalem, and art, at the end of the world, to resuscitate all the dead, Thou didst raise Thyself up on the third day.

Prodigy all divine, in which no creature could have part! But to the happy are the accessory parts reserved.

At the first glimmer of dawn the stone still closed the sepulchre. We rolled it away; we revealed the interior of that tomb empty, and we announced the triumph of the Master of life and of death, imparting universal commotion to the earth.*

The tomb which was the throne of a God dead, has become by the resurrection the witness of His glory; it is brilliant with light, and will be forever glorious.

Should it fall one day into the hands of unbelievers, immense armies will depart from far-off shores to come avenge its profanation.

* St. Matth., c. 28, v. 2, 3.

Powerful princes of the earth will hold it an honor to visit it, and will endeavor to procure for the faithful free access to it.

We have been constituted its guardians to-day, and all heaven has been convoked to be its ornament.

When the holy women arrive, bringing perfumes, they bow down and see within two Angels in white garments, with a look as of fire. In the raiment and upon the countenance of the representatives of the court of heaven, everything is a symbol of life and joy.

At the sight of them the holy women are affrighted, and remain with downcast eyes. The Angels say to them: "Why seek ye the living among the dead? He is not here; see the place where they laid Him; He is risen. Remember what He said to you before: It must needs be that the Son of Man be given over into the hands of sinners, that He be crucified, and that He rise again the third day."*

We have then been the witnesses and the first proclaimers of the Resurrection of the Saviour. Our countenance, for a moment clouded, has regained its brightness. We contemplate our Chief radiant with glory and immortality. We accompany wherever He goes the God dead, who has become the God living; in heaven and on earth, we fill everything with our songs of gladness.

The joyous alleluia which the great prophet of Patmos will one day hear, has commenced, not to end:

"Alleluia, for the Almighty, the Lord our God, has reigned. The Lamb that has been offered up is worthy to have virtue, divinity, and wisdom, and honor, and glory, and benediction.†

*St. Luke, c. 24, v. 3-7.

†Apoc., c. 19, v. 6. St. Luke, c. 5, v. 11, 12.

“Glory to God! for the grain hidden three days in the earth has just burst forth into life. It has put forth its stem, it has grown, and the luxury of its glorious vegetation, overshadowing everything in creation, announces that it bore in itself a germ truly divine.

“Glory to God! for the wondrous phoenix has just resumed its flight, as a whole nation gazed on it lifeless upon its pyre. It has taken again its flight, it has pierced the cloud, and the whole universe, admiring the sublimity of its ascent, has proclaimed it truly divine.

“Glory to God! for the giant, for an instant thrown to the earth by death, has by his own strength risen up. He is on his feet, he has regained his firm attitude, and the power he has manifested against an adversary hitherto invincible, has revealed an arm truly divine.

“Glory to God! for the prophetic words that told of an awakening from the tomb, have thus just been fulfilled. They are accomplished, and the event itself, celebrated in heaven and on earth, proclaimed these prophecies truly divine.

“Glory to God! Alleluia!”

This is the hymn the Church will take from the Angels, which she will repeat each year, on awaking on Easter-morn, which she will sing with full voice, and overflowing heart, to the end of time, and which the elect and the Angels will take up and continue throughout eternity.

XIX.

THE ASCENSION.

THE Divine Master has led His disciples to the Mount, the theatre, not long since, of His agony and of His suffering. There, while once again He blesses them and bids them meet at the cenacle, harmonious expressions of joy burst forth from the Angels of heaven and those of earth, in which all take part.

On earth: Open your gates, O princes of heaven. Eternal portals, be ye lifted up: 't is the King of glory comes, and is about to enter.*

In heaven: Who is this King of glory who cometh up from regions below? Tell us His origin, His greatness, His nobility, His great deeds, His titles.†

On earth: 'T is the Eternal Son of the Eternal King of ages,‡ the Word Incarnate, the God made Man, the Redeemer of the world, the Saviour of men, Jesus, King of men and of Angels.

In heaven: May He come; let Him hasten; we are impatient to see, in the bosom of His Father, at His right hand, and upon His throne, that adorable Humanity before which we shall love to prostrate ourselves.

* Ps. 23, v. 7. Seeing the spoils of the Eternal Victor in triumph, as if the gates of heaven were not great enough to admit Him, although the heavens can never contain His majesty, they seek another way for Him as He returns. (S Ambrose.)

† Ps. 23, v. 10.

‡ Ibid.

On earth: He comes, bringing souls that He has purchased with His Blood. He has burst the bonds that kept them captive, and has given them their liberty.*

In heaven: Let those dear souls come quickly, our sisters henceforth. Let them hasten to occupy the brilliant places left empty in our ranks by the fall of the rebels.

On earth: The rebels, stones dead and indocile, have been crowded into the place of eternal rejection. Neither Satan nor his demons shall enter into the immortal edifice of the City of God.

In heaven: The ruins of Sion are to be rebuilt. Christ will be the corner-stone upon which one by one, in the course of time, the living stones will be laid.

On earth: Lo! in one day the virtues of ancient Israel are recompensed. 'Tis the great feast, the birthday of the patriarchs, of the prophets, of all the saints of the Old Law.

In heaven: Till now the abode of glory has shone with the beauties of innocence. The thousand varieties of virtues, the fruit of penance, and its attendants, will bring new beauty to heaven.

On earth: Christ bears in Him the first fruits of the universe. Hitherto Divine goodness has only sown: to-day it reaps. It celebrates with us the feast of the first offerings and of the first harvest.

In heaven: Yes, to-day heaven is going to receive its first offering from earth. In the communications of past

*Ephesians, c. 4, v. 8. Wherefore He brought with Him for His triumph all the souls of the Fathers and Patriarchs whom He had led forth from Limbo. (Corn. a Lap. *on the Acts*, c. 1, v. 9.)

times heaven descended to earth; in its turn, at last earth mounts to heaven.*

On earth: Self-humiliation, suffering, death, have triumphed over Satan. The same arms will always obtain the same victories.

In heaven: In the absence of the Master, what is to become of those weak disciples His presence alone sustained?

On earth: The Master has not abandoned His disciples; He is in them by His Spirit, and clothes them with strength; He is with them by the Eucharist, and consoles them.

In heaven: In presence of the new victories of the Word Incarnate, what has Lucifer become?

On earth: His audacity has been followed by bitter confusion. Recognizing in glory Him he had tempted in humiliation, seeing uncovered and face to face his adversary of the first day, he has plunged again into the abyss.

In heaven: Angels of earth, extend your wings and bear aloft the Son of God as you bore Enoch. Seraphs, with your fire, prepare a flaming chariot for Him of whom Elias was an image.

On earth: In His ascent, the Incarnate Word needs not the strength of another: He will mount by His own power. 'Tis ours, O Angels and Souls! to form for Him an escort of honor.

In heaven: Jesus raises Himself heavenward, enters

* Christ ascending into heaven offered to the Father the first fruits of our nature, and the Father was in wonder at the gift offered, because one of such dignity made the offer, and because what was offered was without spot. (St. J. Chrysostom, *Serm. on the Ascension.*) Christ raised earth to heaven. (St. Aug., *Serm. on the Ascension.*)

into a cloud, traverses the air, penetrates the heavens. . . . Unique moment of eternity! Inauguration of a new era of happiness and of glory! The rampart has fallen; the tribe of Angels and that of men are reünited. They have but the same King; they form but the one city.

On earth: Clothed as at the Resurrection, in white garments of joy, we said to the disciples: Why do you remain looking up to heaven? This same Jesus will descend again one day, as you have seen Him ascend.”*

In heaven: And in the heavens resounded the eternal canticle: “He is worthy, the Lamb that has been slain, to receive the homage due to virtue, to wisdom, to courage, to honor, to glory. To Him be all benediction and adoration due the Divinity.

* *Acts, c. 1, v. 9-11.*

XX.

HEAVEN AND THE HOLY EUCHARIST.

WHAT joy to the Angels of heaven to have received into glory the Word Incarnate! What joy for those of earth to have kept Him under Eucharistic veils! Hear them celebrate, in rivalry, His presence in these two states, and make the parallel of heaven and earth.

Heaven: In glory we possess the adorable humanity of the Redeemer. We have nothing to envy earth. But how will the earth console itself for being deprived of it? What a sad place of sojourn since the Incarnate Word has ascended to His Father! Ye Angels, our brethren, what attraction can still keep you there?

Angels of the Eucharist: The earth was not disinherited at the Ascension. The Incarnate Word is no longer visible to the eyes of men, but It is in the midst of them; He is as really there as in heaven; He is there with His body, His blood, His soul, His divinity. We possess, as you do, the Redeemer.

Heaven: We contemplate Him in all His splendor. We see Him face to face, without intermediary. He penetrates and inundates us with His light. We veil ourselves with our wings, not being able to bear the brilliancy of the rays that dart from His brow.

Angels of the Eucharist: Through the veil of the Sacramental species we admire the smiling countenance of the Saviour, as in the crystal of the lakes men con-

template the softened reflection of the sun. But we have the reality, not simply the image.

Heaven: We see the Lamb erect and conquering, bearing in the luminous scars of His wounds the witness of His victories over the enemy and of his love for men.*

Angels of the Eucharist: It is the same Lamb, but in a condition of immolation, as on Calvary. At the all-powerful word of the priest, the bread is changed into His body, the wine into His blood, and although the blood flows not, the sacrifice is consummated, and contains all the treasures of the bloody oblation.

Heaven: In the company of the virgins, we follow the Lamb, we go whithersoever He goeth in the spaces of glory. It is the privilege reserved to His intimate friends, to those who reflect the most faithfully the beauty and goodness of His heart.†

Angels of the Eucharist: We follow Him, whithersoever His love leads us: upon the altars, in tabernacles, on the lips of the child, in the heart of the dying man, in all pure souls. As you, when we prostrate ourselves around Him, we are in the company of virgin souls. He inspires them, as too His Angels, with an irresistible attraction for Himself.

Heaven: The unfathomable mystery of His glory offers itself to our perpetual admiration. How can a glory all divine thus shine forth in a soul and in a body!

Angels of the Eucharist: To our eyes there is a wonder no less great. How can He who is the author and the principle of glory, surround Himself with such obscurity? How can such deep obscurity find access to

* Apoc., c. 5, v. 6.

† Apoc. c. 14, v. 4.

Him who is the Divine Word and the splendor of the Father?

Heaven: We contemplate the adorable Humanity only by intellectual light. When the souls shall have been united to their transformed bodies, the saints will contemplate it with their material eyes, and experience emotions unknown to pure spirits.

Angels of the Eucharist: We approach tremblingly a God who has humbled Himself through His love. We are not the ministers of this great mystery; we do not, like the priest, consecrate that Body and that Blood; we do not receive them in ourselves; we adore them with respectful awe. What an honor, when it is sometimes given us to hold the Chalice or Host in our hands, and present it to men?*

All the Angels: When the generations of men shall have been exhausted, and the terrestrial globe shall be on the point of being renewed by fire, shall we not see Thee, O Divine Word! surrounded by Angels, accompanied by Thy holy priests, come take on the last Altar, the last Host, to bring It in triumph to glory, and prepare us thus the eternal joy of seeing united Heaven and the Eucharist?

The Divine Word: In a happy eternity all will be glorious. There will be no obscurity, no self-abasement; but each mystery of My love will there remain living. I shall know how to give then to my Angels and to my Priests, to all the devoted adorers of my Body and of my Blood, a memorial which will be the best reward of their love, and in which they will find eternally united Heaven and the Eucharist.

* Lives of Sts. Alpaix, Columba, Juliana, Ozanne, Mark the Solitary, Veronica of Milan, Benignus, and Stanislaus Kostka.

BOOK THE SIXTH.

RELATIONS OF THE ANGELS WITH THE MOTHER OF GOD.

I.

PROPHETIC VISIONS.

THE centre of our affections, in time, is the Word Incarnate. To Him go forth our thoughts, our wills, our hearts. But our affections for the Word Incarnate are poured out upon those who are connected with Him, in proportion to the nearness of their union with Him.

What being is more intimately united with Jesus than His mother? After Jesus, Mary then will be the first object of our affections.

From the instant when we began to combat for the Word against Lucifer, we thought of the creature destined to become the mother of God. We had in view her glory; we ranged ourselves under her standard; we congratulated ourselves on having been admitted to the honor of defending her.*

In the midst of the pleasures of heaven her image came to rejoice our eyes. She appeared to us crowned with stars, clothed with the sun, having the moon under

* It is very probable that even in the time of trial the angels had some knowledge of Mary. (Suarez, l. 6, c. 5, no. 10.)

her feet. Before her the Dragon placed himself, ready to devour the Infant to which she was to give birth.*

The future opened before us like a deep horizon embellished with her light, as a something full of graceful beauty sending us, from echo to echo, the news of its arrival.

In the innocence of Eve we could seize a reflex of the beauty which will crown her privileged daughter. The mother of the human race offered us the sweet image of the Virgin, who, in a more eminent manner, will be the mother of the living.†

After the fall, we came, to launch, in the name of the Creator, the malediction upon the serpent, and foretell to him that there would reign eternal enmity between the woman and him, that the woman would repress his rage, and crush his head.‡

We surrounded with vigilant care the chaste heroines sent of God to be the types and figures of Mary: Sara, Rebecca, Ruth, Judith, Esther. Like them, and in far more excellent manner, Mary will be the joy, the glory, the salvation of her people.||

We announced her to the prophets, giving them the mission to go make her known to men, and to celebrate beforehand her privileges and her greatness.

To the eyes of Moses we made appear the brilliant star rising out of Jacob, and illumining the nations seated in

* Apoc., c. 12, v. 1-4.

† Eve was a type of Blessed Mary, who is the Mother of those living, not the temporal, but the spiritual and eternal life of heaven. (St. Epiphanius, *Heresies*, 78.

‡ Genesis, c. 3, v. 14, 15.

|| Judith, c. 15, v. 10.

the shadow of death ; and the rod coming forth from Israel, full of life and of strength, announcing the fruit of eternal sweetness which is to revive all that languishes.*

To the spirit of Isaias we presented the admirable Virgin, who, without ceasing to be a Virgin, by the sole fecundity received of heaven, will bear the Desired of all nations, the sweet Emmanuel, that wonderful Child whom we shall see God with man and man with God.†

We filled the heart of David with unspeakable admiration and with a holy joy, revealing to him the interior beauty and the outward ornaments of Her who was to be his Daughter, the glory of his name, the honor of his race, and who would realize all the ancient prophecies, by giving birth to the Redeemer of the human race.‡

Before Ezechiel we displayed, in figure, the brilliant gate, always closed, by which no one had entered or gone out, and which will open the day when the Lord God of battles will make his entry by it.||

In telling again such holy and joyful visions, Moses, Isaias, Ezechiel, David and others have only translated in their language the canticles and songs we murmured to their ears.

We united our voices with the suppliant voices of the patriarchs, aspiring as they to the happiness of saluting soon, not longer in symbols and images, but in herself, the Mother of our God.

Finally, a new message, sweeter than all those preced.

* Numbers, c. 24, v. 17.

† Isaias, c. 7, v. 14.

‡ Ps. 44, v. 14, 15.

|| Ezechiel, c. 44, v. 2, 3.

ing, is just confided to us. Gabriel has received the order to present himself to St. Joachim and to St. Anne, to reveal to them the near epoch of the miraculous birth of Mary.

II.

MARY IMMACULATE.

BETWEEN infinite holiness on the one side and original guilt on the other, what a distance! Yet such was the abyss that separated God from man.

From Adam to the farthest generations, in all races at once, the evil was transmitted: on every side guilt was propagated.

For the first time evil has suspended its course. One soul, issuing from the hands of the Creator, was able to be united to the body without contracting the common stain.

Behold the Queen conceived without sin, the Immaculate Virgin, the future Mother of God: Behold Mary!

The day will come, when a pontiff whose name will be that of piety,* gathering together the Divine revelations contained in Scripture and tradition, will proclaim the Immaculate Conception of the Mother of God a sacred dogma. To that sovereign act will reply the unanimous voice of the children of the Church, and illuminations, chants, feasts, and solemnities will express the transports and the exultation of hearts.

But at the moment this touching mystery was accomplished, the Angels alone knew it and could celebrate it. If the ear of man had then been open, and God had

* Pius IX.

given him to hear our canticles and our acclamations, he would have seized some of those accents which our disciples on earth will repeat after us; he would have garnered in his spirit and in his heart pictures of beauty.

Some said; "The mild sun of mercy could not delay appearing. Here is the dawn, receiving from it its rays, casting them on heaven and earth, and chasing away the darkness of the night."*

Others: "Hail, beautiful rainbow! thou art for the earth the smile of a God ready to be appeased; thou dost announce the end of storms and of tempests, the termination of threats."†

Others: "Sail! sail on! graceful ark! By thee the Divine Word will plough the waves of the troubled sea of the world, will extend His hand to the unfortunate who are shipwrecked, and will bring them back to port."‡

Others: "A new earth! a new Eden! planted by the hand of God, in which God will return to hold converse with man! Field of flowers, embalsamed, fertile, in which a flower of eternity will blossom."||

Others: "Vivacious root! Tree ever verdant! Stem full of nobility! Glorious rod of which Christ will be the flower."§

Others: "The voices of humanity up to this were lost in the echoes of the world. No one had had the power to penetrate the clouds. Lo! here is the great and potent voice, the sound of which will reach heaven itself!"¶

* Mary, the dawn announcing God. (St. Bernard.)

† Mary, the mystic iris. (Algrin d' Abbeville.)

‡ Mary, vessel of the Lord. (Adam des Iles.)

|| Mary, field of the Eternal Flower. (St. Ildephonse.)

§ Mary, flourishing root of life; rod whose flower is Christ. (Hugh of St. Victor.)

¶ Mary, the voice of one crying to heaven. (St. Antoninus.)

Others: "Her perfection, a force attractive and irresistible, will triumph over all obstacles. As a precious loadstone, it will reach even in His eternity the Divine Word, and draw Him into time."*

Others: "Erect thyself, wonderful Ladder, which art to unite earth with heaven, by which God will descend towards man, and man will mount towards God."†

Others: "Behold the hospitable dwelling-place of the Eternal Word, who has become a pilgrim in time. Behold the bed of honor upon which His adorable Humanity will repose, the living throne upon which He will take His seat to inaugurate His reign, the sacred altar upon which He will begin His life of holocaust."‡

And others: "First and most magnificent sketch of Christ the Redeemer! In her soul and in her virtues, she is as if Jesus begun. She is the admirable mould in which melted, indissolubly united and reduced to the unity of one only person, the Humanity and the Divinity of the Word."||

Others, finally: "In Mary Immaculate we recognize the pledge of ancient promises, the signal for universal joy, the great alleluia of faithful hearts."§

* Mary, spiritual magnet. (Adam de Perseigne.)

† Mary, ladder of God descending and of man ascending. (St. Anselm of Lucca.)

‡ Mary, the inn of God a Pilgrim. (Richard of St. Victor.) Mary, the couch of the Humanity of Christ. (St. Cyprian.) Mary, earthly altar. (Pierre de Cellas.)

|| Mary, form of God. (St. Aug. *Serm. on the Assumption.*)

§ Mary, pledge of the promise. (Absalom of Treves.) Mary, Alleluia of the faithful. (St. Anselm of Canterbury.)

III.

A CONTEST FOR GLORY.

IN saluting the appearance of the Immaculate Virgin as the announcement of the near arrival of the Redeemer, we bade our Queen welcome.

What an honor to have as model and guide, in the most elevated paths, the Mother of our God!

But each one of the nine choirs, seeing in Mary the highest degree of the perfections that distinguished them, wished to draw her to them, belong to her especially, have her at their head, regard her as the first of their order.

“Mary is for us!” said the Choir of Seraphs. “What distinguishes us is the privilege and the mission to represent God in His love, to diffuse its fire, in His name through heaven and earth. But we see in the soul of Mary already more ardor, more of this fire, than our sublime essence will ever receive. Mary shall be the first of the Seraphs.”

“Mary belongs to us!” said the Choir of the Cherubim. “What distinguishes us is the privilege to represent God in His knowledge, to make His light shine everywhere. But, farther than we, Mary, by the penetration of her look, will pierce into the bosom of the Divinity, and will bring us thence secrets we should never have known. Mary shall be the first of the Cherubim.”

“Mary belongs to us!” said the Choir of Thrones.

“What distinguishes us is the privilege and the mission of representing God in His holiness, of becoming its living abodes, and its residence. But has not Mary received the mission to be the first abode, the first throne, the first residence of the Incarnate Word? In her bosom, on her knees, in her arms, see the Infant-God! Mary shall be the first of the Thrones.”

“Mary belongs to us!” said the Choir of the Dominations. “What distinguishes us is the privilege and the mission to represent God in His empire over creatures. But Mary is to become the depository of divine authority. When we shall receive of the Son empire and power, it will be by the mediation of the Mother, and our authority will be but the emanation of the power of Mary. Mary shall be the first of the Dominations.”

“Mary belongs to us!” said the Choir of the Virtues. “What distinguishes us is the privilege and mission to represent God in His force, to command over the laws of the universe to cause wonders to be wrought. But, to execute the orders of the Most High, we shall see in Mary more energy and vigor than in all creatures united: a day will come when man will dare say that she has the monopoly of miracles. Mary shall be the first of the Virtues.”

“Mary belongs to us!” said the Choir of Powers. “What distinguishes us is the privilege and the mission to represent God in His justice, by restraining the fury of the demons. But, has not Mary received the higher mission to crush with her foot the head of the infernal serpent, and to hand him over to us chained? Mary shall be the first of the Powers.”

“Mary belongs to us!” said the Choir of Principali-

ties. "What distinguishes us is the privilege and the mission to represent God in His love of order, by making a reflection of the perfect order that reigns in the society of heaven, shine forth in the societies of earth. But never shall we be able to procure more assuredly peace and prosperity for the various fractions of the human family than by putting them under the protection of Mary. Mary shall be the first of the Principalities."

"Mary belongs to us!" said the Choir of Archangels. "What distinguishes us is the privilege and the mission to represent God in His revelations, and bring to time the secrets of eternity. But the revelation by excellence, the great manifestation of God to man, in what way will it be accomplished? Will it not be in Mary and by Mary! Mary shall be the first of the Archangels."

"Mary belongs to us!" said finally the Choir of Angels. "What distinguishes us is the privilege and the mission to represent God in His tenderness for human souls, by heaping blessings upon them. But will not the heart of Mary be an ocean of this tenderness? Is it not by taking from her that we shall be able to fulfil our sweet ministry? Mary shall be the first of the Angels."

Far from renouncing ever a claim that will appear to them every day more legitimate, each of the nine choirs will not cease to desire more especially to belong to Mary, and more fully to possess her. The question will be continued on earth and in heaven, in time and in eternity. To the great glory of Mary, as well as to the great joy of the heart of God, it will never end.

IV.

THE GUARDIAN ANGEL OF MARY.

THERE is among us a spirit who received the glorious mission of giving assistance to Mary, and of guiding her during her mortal life.

The Angel destined to guide the most perfect of creatures could not belong to an inferior order. He was in fact taken from among the highest.*

The Guardian Angel of Mary is Gabriel, force or virtue of God. God Himself honored him with this name, because he was to represent, in His apparitions, the future Conqueror of the infernal powers.†

Mary is infinitely higher than Gabriel, if we consider the glory of which her virtues are the pledge; but she is below him if we compare her state while on earth with that of the Angel in glory.

This same condition of things may be realized in the case of all souls of eminent holiness, relatively to their Guardian Angels.‡

* Gabriel, the angel announcing the Incarnation, was one of the supreme Choir, or of the Seraphim. (Virgilius Sedlmayr, Theol. Mariana.) Sts. Gregory the Great, John Damascene, Basil, Lawrence Justinian.

† To whom it is believed she was given from the beginning to be protected. (St. Bernard, Letter to Hugh of St. Victor. Everything regarding Mary is said to have been committed to Gabriel. (St. Ildephonse, St. Epiphanius, Eusebius Emes, St. Brigit, St. Peter Damian, Suarez.)

‡ Some men even while living on earth are greater than some angels, not by reason of their being, but from virtue, in as much as they have charity of such intensity that they can merit a greater degree of happiness than some angels have: as if we should say the seed of some great tree is of greater virtue than some small tree is, although such seed be much smaller actually. (St. Thomas 1, q. 117, art. 2.)

The relations of Mary with her Guardian Angel will be intimate and constant.

He will foretell men her approach and arrival, He will reveal to Daniel, the prophet, the number of weeks after which Christ will deliver His people, and he will give Zachariah knowledge of the birth of the Precursor.

Resplendent with light, and surrounded by thousands of other spirits, he will appear successively to St. Joachim and St. Anne to announce to them the birth of their wonderful child.

He will have the honor of being the first, after God, to pronounce the sweet name of Mary. He knows its inexhaustible treasures; he will inspire the great doctors who will one day come to study its fertile meanings.

He will be to Mary the messenger of the divine orders. His coöperation* in the mystery of the coming and work of the Word, will merit for him the title of Angel of the Incarnation.

The other spirits will be the friends of the spouse. Gabriel will be the paranymph conducting the spouse to that union which is to give to the earth its Redeemer.†

He will put on a body, make it resplendent with the beauty of Him he represents, and will bring to Mary the happy news time has received from eternity.

A faithful witness of her virginity, he will reassure Joseph, and will make him know the favors which Heaven has heaped upon his chaste spouse.

He will save her from the persecutions of men, causing her to leave for a far-off region, and will bring her back when the peril will have ceased.

* This very Gabriel, thy sharer in mystery. (Guericus, *on the Assumption*.)

† You, she says, are the companions of the spouse; thy Gabriel is my paranymph. (Ibid.)

He will often visit her, and will speak to her in the language of heaven, which is so sweet to her and which she prefers to all the discourses of men.

He will sustain and console her in the fear and anxiety that precede the Passion of her Son, in that grief, wide and deep as the sea, which bears her company, and in that languor of love that follows the Ascension.

After the departure of Jesus for heaven, Mary has two Guardian Angels on earth. One is at her right, invisible to men: it is Gabriel. The other is at her left, where he is ever visible; it is John the Evangelist.*

To our eyes nothing is sweeter and more deserving of love than these two Angels. But to the eyes of the powers of hell, nothing is more terrible. They are two lions strong and full of courage, watching, always with open eye, over the treasure, and keeping evil-doers at a distance.†

The two Angels of Mary receive her last sigh.

Gabriel is present when divine power drives back death, and works her glorious resurrection. He invites us to extend our wings and receive, in order to bear it to glory, that body so pure.

It is Gabriel who miraculously brings together the Apostles, dispersed in far-off regions, and reunites them around her tomb.

Yes, Gabriel was the Angel most devoted to Mary and the most beloved of her; the one who did most for her glory, and was most glorified by it; in a word, the An-

* My virgin son, a new angel in the flesh. (Ibid.)

† The two lions of the throne of Solomon are Gabriel the Archangel, and John the Evangelist, of whom one is deputed to guard the right, the other the left; for Gabriel preserves the mind, and John, the flesh with solicitude that knows not sleep. (St. Peter Damian, *on the Nativity of Mary*.)

gel who best taught Angels and men to love and serve the Mother of the Redeemer.

Christian Soul, saintly, jealous of knowing our relations with Mary, and eager to share them, come, bow down before Gabriel, commence always by asking light and aid of him.

There was on earth a man who seemed to us to exhibit again the zeal and care of Gabriel for Mary: it was St. Bernard.

More than one Angel, seeing them both, said:

“Placed among men, the Archangel Gabriel would have been St. Bernard; placed among Angels, St. Bernard would have been the Archangel Gabriel.”

V.

MAGNIFICAT.

FAR from being confined between unchangeable shores, the ocean of Mary's perfections goes on enlarging, and extending itself in the bosom of divine immensity.

Beautiful and noble as she was in her first instant, Mary is not yet at the degree marked by divine wisdom. It will be given us to assist at the grand spectacle of her progressive elevation.

We had celebrated with Gabriel the Immaculate Conception of Mary; we celebrated with him her nativity, not less brilliant and glorious to heaven than it was obscure and hidden to earth.

We were strangers to no circumstances of her life. On all occasions we rendered her the good offices due her, and did not cease to store in our hearts the beautiful examples of virtue and love which she gave.

At her presentation in the temple, at her first consecration to God, at the age of three years, we strewed flowers on her path, we covered the walls with ornaments invisible, we embalmed the air with sweet perfumery, we drew from our lyres new sounds, we learned, in contemplating her, to serve God in a more perfect way.

During her sojourn in this sacred place, the Lord nourished her soul with thoughts and sentiments most elevated. We nourished her body with a bread and a

beverage brought from heaven, with a manna the Word Himself had prepared.*

The first to know and celebrate the divine maternity, we had the honor to assist at the announcement made her by Gabriel, when he hailed her full of grace.

We were with her on the mountains of Judea, we encircled her when she sang her canticle of thanksgiving, and the prophecy of her future greatness.

Never had Angel nor Seraph found such accents in which to celebrate the name of Him who does great things, raising up the humble, casting down the proud, exercising the rigors of justice, spreading around the sweetness of mercy.

Sublime canticle and divine, the echo of that of Michael after the defeat of Lucifer.

It will be sung from generation to generation by Holy Church, repeated by poesy, eloquence, history, the arts, sciences, all voices angelic and human. It will be repeated to the end of time, and will cease only to recommence or be continued in a new manner for all eternity.

During the nine months Mary bore in her virginal womb the Incarnate Word, she was in our eyes the most august of sanctuaries. She was like heaven, like the most sacred abode of heaven, and yet more.

Not only did the Divine Word reside in her, but He received from her His blood and flesh, and lived of her life.

*She received food from the hands of angels. (Gregory of Nicomedia.) Mary was nourished with ambrosial banquets by an angel, and given to drink of sacred nectar, to another period. (St. Germanus of Constantinople, *Sermon.* St. Jerome, St. Bonaventure.)

VI.

THE MOTHER OF GOD.

WHEN Mary became the Mother of God, when we saw the Divine Infant reposing on her knees, receiving her caresses, smiling upon her, drawing life from her breast, we were more than ever struck by His humility and greatness.

With Jesus, Mary, and Joseph, we dwelt in the house of Nazareth; we were witnesses of all that occurred in the Holy Family. Prayer, repose, labor, repasts, conversation, all is humble and grand, simple and sublime, obscure yet brilliant with grace.

O blessed roof! O sacred walls! you will be destroyed neither by years nor by centuries; you will remain erect as an immortal memory, and a constant witness of what we have seen.

When the region you honor shall have become inhospitable; when the devout servants of the Holy Family will no longer be able to approach you, we will take you on our wings; we will carry you through the air; we will go place you on a more propitious soil.

The humble house of Nazareth, then become the Holy House of Loretto, will continue to receive the pilgrims of the whole world.*

*This, after a thousand years, was transferred from Galilee and Nazareth by angels to Dalmatia, and thence to Italy, to Loretto, where it is now, and is visited by a pious multitude from the whole earth. (Corn. a Lap., *on St. Luke*, e. 1, v. 26.

While Jesus was accomplishing His mission, and spreading His doctrine, we saw Mary follow Him with her heart, associate herself to what He did, second His efforts. There is no sacrifice, no self-devotion, she did not take part in.

In the tears of her grief as in those of her joys, we admired the vivacity of her love, and we understood that a love greater than that which filled our heart was due the Redeemer of souls. She shows us too how much she loves souls, the objects of the pursuit of divine love.

In offering Jesus to His Father, for their salvation, in consenting to the torments of the Passion, in shewing herself ready herself to immolate her dear Isaac, had such been the will of God, she teaches us with what perfection she knows how to put her heart into conformity with that of her Creator.

After the Ascension, how vehement was her desire to go rejoin her well-beloved Jesus! What holy envy she bore the Angels, the just of ancient days, the souls she saw daily take their departure for heaven!

But at the same time what resignation to remain as long as it was decreed upon an earth bedewed with the Blood of that glorious Son, where the Cross is everywhere to be found, and where on every side altars rise!

It is in the reception of the Blessed Eucharist that we see Mary seek a recompense for her absence from heaven. It is here she can be prodigal in evidences of her tenderness for her Son, Jesus, and pay to Him, her God, all the ardor of her adoration.

The Son has given the example of the impatient love that raises the altar, and immolates itself in the full vigor of life.

Mary has furnished us the model of the love ever increasing, that goes from perfection to perfection till the coming of age.

Jesus having gone to heaven, Mary gives the treasures of her tenderness to the new children bestowed on her on Calvary. She excites in their hearts apostolic zeal, and presides over the first developments of the growing Church.

But during the long years that elapse between the departure of the Son and that of the Mother, what an honor to us to be the confidants and messengers of these two hearts, the most perfect and loving that ever were or will be.*

* What Mary did after the Ascension, how holy and just her life was, and with whom she lived, appears to be known only to God, and to the Archangel Gabriel, to whom everything regarding her is declared to have been entrusted by the Lord, to the angels rejoicing and conferring among themselves, and to the beloved disciple St. John, who at the foot of the cross took her to his care and solicitude. (Juvenal, Archbishop of Jerusalem.)

VII.

THE PASSING AWAY.

MARY has received the announcement of her departure: Gabriel has appeared to her, and has presented to her a palm, in the name of her Son.

She has understood the gracious invitation. She has replied to it by new transports of love, and has made it known to the holy souls that surround her.*

The Apostles, dispersed far and wide, have been miraculously called together, and transported to Jerusalem. They are there; they are going to assist with us at this death of love.†

As a ripe fruit detaches itself from the branch that bore it, and precipitates to the centre of attraction, so the soul of Mary disengages itself from the bonds of the body, flies heavenward, and rejoins her well-beloved.

Jesus having passed through the gates of death, Mary, too, must do likewise. The death of Mary was to be the complement of the immolation of Jesus for the ransom of men.

* She makes known to those who came together what her Son by an angel had told her; shews the trophy given her by Him; this was a palm-branch, sign of victory over death, and the image of life immortal. (Simeon Metaphrastes, *of the Sleep of Mary*)

† Worthy praises sang the angels, as they went before her, accompanied and followed her. Some going with that most holy and spotless soul, and at the same time ascending, till they saw the queen upon her royal throne; some surrounding that divine and sacred body, and glorifying it with canticles worthy to be offered by angels to the Mother of God. (St. John Damascene, *of the Sleep of the Mother of God*.)

At the passing away of Mary we formed two escorts: one accompanied her soul as it mounted triumphantly to heaven; the other surrounded her body which the Apostles go to lay to rest in the tomb of Gethsemane.*

All we shall do one day, at the passage from this life of the greatest friends of God, to make happy their departure from this world, could not be compared with what we do for the soul of Mary.

No chants could be more harmonious; no lights more brilliant; no perfumes sweeter; no miracles more splendid.†

The entry of the soul of Mary into heaven is signalized by an increase of happiness in our hearts. This great and holy soul communicates to us what she draws more abundantly than we from the bosom of God.

The knowledge of the mysteries of grace accomplished in her and transformed now into mysteries of glory, increases ever our felicity. We understand better, and admire in a more lively manner, the work of the divine power and goodness.‡

To honor the bodies of saints it has often happened that God has preserved them for a time from corruption.

* If Christ the Saviour deigned to manifest by means of such wonderful and great marks of approval in connection with the dead, on account of their merits, to recreate the spirit and confirm the faith of those present; how much more should we believe that to-day the hosts of heaven came in festive array to meet the Mother of God, and clothe her with great light, and lead her with praise and spiritual song to the throne prepared for her before the constitution of the world. (St. Sophronius, *of the sleep of the Mother of God*.)

† We have received by ancient and most true tradition, that at the time of her most glorious falling asleep, all the holy apostles who were going through the world for the salvation of people, in a moment raised up in the air, were brought together in Jerusalem. (Juvenalis, *Patr. of Jerusalem*.)

‡ Since after Christ as man, no secondary object of happiness of such dignity and excellence exists in which the divine wisdom and power so shine forth as in the Blessed Virgin. the angels do not fail to have this perfection of happiness. (Suarez, lib. 6, c. 5, n. 10.)

But to each one came the moment when he was obliged to pay his tribute to the inflexible law of return to dust.

Holy and venerable dust, gathered in silk and gold, placed on the altar, continuing to receive the homage of the living; but nevertheless dust, recalling the fact that it was once soiled with the taint of origin, and must undergo a purgatory.

'Twas not thus with the body of Mary. Embalmed, from the first instant, of holiness and of purity without spot, it was to remain free from corruption. It will go down to the tomb like that of the Redeemer; but like that of the Redeemer, it will come forth on the third day by a glorious resurrection.

Prepared for glory already, it is immediately transformed. It receives properties which are of heaven rather than of earth, and seems to belong less to bodies than to spirits; splendor, agility, subtilty, impassibility.

Such an honor was due the temple of Divine goodness, the living tabernacle of the Redeemer, the immaculate throne on which He sat, the sacred flesh from which was taken the flesh giving life to the world, and making holiness bud forth.

Around the tomb which guarded our treasure, we waited in attention, retained by hope, confiding in the promise, expecting the blessed moment when the resurrection would be wrought.

What grandeur, and what a charm in that angelic watch around the body of the Mother of God!

The Apostles took part in it; they succeeded each other day and night at the tomb. They heard our harmonies, and replied to them by chants and hymns that regret and hope inspired.

VIII.

THE ASSUMPTION.

A look, a smile, a first movement! See, see, there is life! Mary is living, Mary is resuscitated! Hail! full of grace, full of life! O mistress of death! The Lord is truly with thee!

With what transports did the soul of Mary take again that body, which was the throne of a dignity unique, the instrument of wonderful operations, the source of incomparable virtues, and which is going to be crowned with so great glory through all eternity.

Mary could raise herself up of her own accord by the power of her soul and the properties of her glorified body. But to us was reserved the honor of being her chariot of triumph, and to bear her on our wings from exile to her home.

All the phalanxes of the heavenly army have been called together. The nine choirs are there, represented by a host of happy spirits. What transports! What harmony at the moment of departure!

On the day of the great resurrection, the body of the Redeemer, and that of His holy Mother, will be seen surrounded by pure spirits, and in the very bosom of God, in the midst of all glorious bodies.

These two bodies, clothed with splendor, full of sweetness, will be the torches that will illumine and rejoice the holy city. Stars, never rising and never setting, always

at their full, they will enlighten the intelligence and warm the heart.

While we bear off our glorious burden heavenward, the countenance of the Apostles becomes clouded. They no longer hear our harmony; our voices no longer answer theirs. The silence fills them with anxiety.

They approach, trembling, to the tomb; they open it respectfully, and recognize that the holy body has disappeared.

They shed an abundance of tears, and remain silent with grief. But they recall the fact that three days have gone by since Mary passed away, and they understand that she has been raised up by her Divine Son.

The celestial odor that exhales from the empty tomb inundates them with its sweetness, and they withdraw consoled and strengthened.*

But the best festivals of earth and of heaven would be incomplete if hell did not bring forward its witness of its spite.

At the Ascension, the divinity of the Redeemer, till then veiled and doubted by Satan, made itself manifest all at once in its full evidence, and filled the measure of the confusion of the proud spirit.

In like manner, at the Assumption of Mary, Satan saw with redoubled rage the glory of this woman who received the mission to crush his head, against whom he had hoped to prevail.

* The body of the Virgin Mother was laid to rest in Gethsemane, where in the midst of the chants of the angels it remained three days. After the days had elapsed, as the angelic singing ceased, the apostles present opened the tomb; but the spotless and illustrious body they were not able to find. Having found only what enveloped the body, and delighted with the ineffable odor exhaled therefrom, they closed the sepulchre. (Juvenalis, Patriarch of Jerusalem.)

IX.

THE CORONATION.

THE Redeemer, coming to meet His holy Mother, received her in His arms, lavished upon her the marks of His filial piety, led her through the prostrate hierarchies, and made her sit at His right hand.

He placed on her head the crown in which shone the incomparable jewel of the divine maternity, put in her hand the sceptre of universal sovereignty, showing her the bosom of God.

“There,” He said to her, “O my Mother, is the extent of thy empire. ‘Tis there I have placed thee as Queen. Thou shalt be Queen of Angels, of Patriarchs, of Prophets, of Apostles, of Martyrs, of Confessors, of Virgins—in a word, of all my elect.

“From the height of this royal residence, thou shalt reign in like manner over the far-off region thou hast just left. Thou shalt be there the Queen of those who already style thee the Cause of their Joy, Gate of Heaven, Morning Star, Health of the Weak, Refuge of Sinners, Consoler of the Afflicted, Help of Christians.

“But thy authority will not stop there; it will extend over a region farther away still, and more sombre than that of men. Queen of Angels, thou shalt reign over the bad as over the good.

“Rebellious subjects, still always subjects, the demons shall never withdraw themselves from thy empire. Thou

shalt have, to suppress and chastise their revolts, those magnificent legions which I have prepared for thee. The good Angels will fly at thy will, and their joy will be to do thy bidding.

“Towards guilty men thou wilt exercise naught but mercy; for, while they are thy subjects, they are thy children; the best of mothers could not have a mission to strike or curse.

“But thou shalt make those perverse spirits, jealous of a chance to destroy those thou lovest, feel the weight of justice. To their eyes thou shalt appear ever as an army drawn up in battle-array.”*

Clothed with her royalty, Mary chants again, in the midst of the heavenly hosts, that *Magnificat* of which she sees the accomplishment on every side.

And the prophets, uniting their voices with hers, sing again, on their harps, the visions that once charmed them, and of which they have present the reality.

As for ourselves, while fulfilling our ministry, we do not cease to celebrate the triumph of Mary. We recall the mysteries of joy, of sorrow, and of glory that made up her life of time, going through the cycle of those events, which have become for us as for men, objects of festivity that deeply move.

In exile how sweet to recall one's country! But once at home, the souvenirs of exile have their charm! As a graceful exchange, while men speak again and again of the events of heaven, we not less often tell of the events of earth.

* *Canticles, c 6, v. 3.* Mary is the wonderful terror of the evil spirits, the special love of the blessed spirits. (St. Peter Damian, *Sermon on the Assumption.*) She is as terrible to the demons as she is venerable to the saints. (Rich. of St. Lawrence, *De Laudibus Maria.*)

It is never in vain that the supplications which mount meet the harmonies that descend.

We were repeating one day the canticle by which was announced to Mary the Resurrection of her Divine Son; we were singing:

Queen of heaven rejoice, Alleluia!*
For He whom thou didst deserve to bear, Alleluia!
Has risen as He said, Alleluia!

At that moment a people, decimated by a plague, were going, in prayer and tears, with their pontiff, following the image of Mary, painted by the Evangelist St. Luke. The crowd heard our voices, distinguished our words, and the pontiff hastened to add:

Pray to God for us, Alleluia!†

All made the same supplication, and the exterminating Angel appeared upon a height, sheathing his sword. The scourge had ceased.‡

* The *Regina Cœli*.

† The *Regina Cœli*.

‡ The year 590. The Pope was St. Gregory the Great. The angels appeared above the mausoleum of Adrian, since called Castel St. Angelo. (Carolus Siconius, Canisius, Pompeius Ugonius, Ordo Romanus, Baronius.)

X.

THE SOUL AND THE SERAPH.

THE SOUL: "From the depths of my obscure valley will it be permitted me, O Seraph, friend of man, to raise my voice to you?"

"If my filial piety does not deceive me, we are united to Mary more intimately than the Angels; Mary belongs to us more especially than to you."

SERAPH: "Consider, my sister, that the Angels have been the first heralds of the glory of Mary. Men did not yet exist, and already we knew her future apparition."

"We had celebrated her entry into life and the mysteries of her infancy; we had announced her divine maternity; we had adored the Incarnate Word in her bosom; and men, ignorant of all, were obliged to learn all through our ministry."

THE SOUL: "But this dignity, this grandeur you were the first to know, which you announced to her, which you have made us know, does she owe them to you? Is it not on account of us and for us that Mary became the Mother of God?"

"Without the Angels an immaculate virgin could have existed, a creature superior to all creatures, a Mother of God."

"But without men, with a heaven full of Angels, no Incarnation was possible, no divine maternity."

“The Angels have mingled with us, they hear us, they applaud us, when standing in the temple we repeat, while singing the symbol of our faith:

“Who for us men and for our salvation came down from heaven.”*

SERAPH: “Nothing more true, my sister. Still listen and see what affinity unites us to the Mother of God.

“By her exemption from original sin, and her perfect innocence, Mary belongs to the class of those preserved from guilt.

“Represented not as you by the prodigal son, but with us by the elder son, she is of the world of Angels; she is of our tribe.”

THE SOUL: “Mary is of the tribe of Angels by preservation; she is of that of men by the Redemption.

“Did you not inspire our Francis of Sales? did you not dictate to him his words the day he wrote:

“Mary was purchased by the blood which the Divine Word had taken in her. She had all the innocence the first Adam had lost, and enjoyed in an excellent manner the Redemption the new one acquired. She possessed the happiness of the two states of human nature.”†

SERAPH: “Between the Angels and Francis of Sales there is never disagreement. The Doctor of charity will approve my language, if I add:

“Mary has the tastes and inclination of pure spirits. She unites in herself all the perfections of the Angelic Choirs.

* Nicene Creed. Christ did not die for the angels. (*Theologia Claremontanus, De Merito Christi.* The Thomists and others commonly. St. Aug₁ ad Laurentium, c. 61.)

† Treatise of the Love of God, 2 part, c. 20.

“Are not these real family-features, and can we not regard Mary as our sister?”

THE SOUL: “Mary has, like man, a body and a soul; she is not a pure spirit.

“Exempt from the stain of original sin, she descends nevertheless from the head of humanity. From him she has received, like us, her blood and her flesh. She has possessed human nature completely, to transmit it to the Redeemer in its completeness.

“We are united to her by the spiritual and material bonds of family. She is our relation and our sister; 'tis we who are the brethren of the Virgin Mary.”

SERAPHI: “Think that we are the soldiers of her armies, the subjects of her empire, the servants of her household.

“By our ministry, we see her exalted in heaven, beloved on earth, feared in hell.

“Beautiful titles and glorious duties!”

THE SOUL: “Duties more glorious! titles more beautiful! we are her children.

“When on the summit of Calvary, the expiring Redeemer exclaimed: Behold thy mother! to whom was that divine legacy bequeathed? and who was called to receive it?

“Seraphs burning with love, spirits of all the choirs, you were there. Which one of you dared advance? Which one of you came to receive Mary as his mother?

“In the presence of your motionless phalanxes, it was a man, or rather it was humanity that came, in the person of the well-beloved disciple, to receive for his mother the Mother of the Redeemer.

“Mary brought forth in exile: we are the children of her grief.”

SERAPH: “During the time of our trial, we received precious graces, in view of the merits of the Redeemer and of His holy Mother.

“In the bosom even of glory, we have received of Jesus, through Mary, and of Mary herself, an increase of happiness.

“Neither time nor eternity will be able to say how much we owe to the Son and to the Mother.”

THE SOUL: “We owe them still more. We owe them not at all only accidental beatitude, but essential beatitude itself. They took humanity from a very low condition to raise it to a very high one.

“They came to take it in the very depth of the abyss, at the level of sin, there whither no blessed spirit descended, to raise us to what height? To the throne even of the Divinity.*

“To human nature then the first place, in heaven, over angelic nature.”

SERAPH: “I applaud thy language, my sister, and I recognize the justice of thy cause. I willingly pardon a vivacity which I have provoked, and in which I love to see burst forth the ardor of thy love.”

* To-day angels and archangels have seen our nature resplendent with immortal glory on the throne of the Lord.

BOOK THE SEVENTH.

THE RELATIONS OF ANGELS WITH MAN.

I.

MAN.

AFTER the Incarnate Word, and His Most Blessed Mother, nothing in time is more dear to us than man. The child of God, the brother of Christ, the king of creation; was it possible that he should not be the friend of the Angels? Our interests are his interests, our good his good. Our relations with him, too, are but an uninterrupted flow of affectionate regard and good offices.*

See his place and his part in the divine work.

God had given the material universe a foundation of mineral, ornament of plants, animated beings for inhabitants.

With its proportion, brightness, and life, this universe united together a thousand beauties. It was nevertheless imperfect. It was not one with the intellectual world; there was a gap. Between pure intelligence and animals gifted with sense, there was a void to be filled.

Sovereign wisdom has nothing in His works that jars; it acts gradually, joining the parts with each other, impressing on what is made the seal of unity.

* Our salvation interests the angels much, and they think it in a manner their own. (St. Thomas of Villanova, *Serm. on the Angels.*) Since they deem our good their own. (St. J. Chrysostom, *on the Ascension.*)

This wonderful union was to be realized by the creation of man. Man was to bring to the intellectual world and to the material world what was wanting to each to effect a mutual companionship. Belonging to two orders of creatures that had come forth from the hand of the Creator, man will make them one in his person.

We waited, as it were, breathless, this prodigy of Almighty Power.

A body is formed, beautiful, graceful, harmonious, raised above all other matter; but awaiting, to appear in its perfection, a complement of superior nature, a soul.

A soul is created, of a nature that has something of our own, ornamented with faculties analogous to ours, the breath and image of God, spark of the divine life; nevertheless an incomplete being, demanding for the accomplishment of its destiny help taken from beneath it, a body.

From the moment soul and body are united, what a mystery! One sole principle living in two substances! One sole person in two natures! one only being! one only person!

It is in this union of soul and of body we find the sacred tie, the point of jointure of the two worlds.*

To himself, alone, man is a microcosm, a little world, summing up in himself the inferior world of bodies and representing the superior world of intelligence.†

With what admiration did we not approach this masterpiece of God! For the first time, in that look, upon

* What is highest in the inferior order reaches the lowest in the superior. (St. Thomas.) Man is the end, the totality, the link, and the centre of all creatures. (Corn. a Lap. *on Genesis*, c. 1.)

† On this account man is said to be a smaller world, because every creature of the world is found in him. (St. Thomas, 1, q. 91, art. 1.)

those lips, in that attitude, we saw matter express the beauties and the perfections of spirit.

We blessed God for having attached us to inferior creation by such noble ties. Such as God has brought it into being, in fact, this creature pleases us, and we love it.

We love the grain of dust; it has claimed the look and the thought of the Infinite. To receive being and subsistence it required the exercise of Almighty Power.

We love the plant. In it begins the great mystery of life. Hidden in a germ, the principle of life develops itself spontaneously, conforming to the type which is in the mind of the Creator.

We love still more the animal, that feels, suffers, enjoys, moves itself, and which, though without intelligence, presents some image of it.

We especially love man, in whom are united the mineral, the plant, the animal, and who, raising himself above material creation, dominates it, rules it, and brings it to the confines of the spirit-world.*

The body, representing inferior creatures, will reproduce itself like them, and multiply. All mankind will descend from one man.

The soul, representing superior creatures, will not produce other souls, and will not propagate itself. Each soul will be created independently of others, as was the case with each pure spirit.

In man will be simultaneously manifested the laws that govern the lowest creatures, as well as those the most elevated follow.

*On the confine of spiritual and corporal creatures. (St. Thomas 1, q. 77, art. 2.)

II.

THE GOLDEN AGE.

AWAITING the day when, in man and by man, the earth will raise itself to heaven, heaven by our relations and functions humbles itself and descends to earth.

We love to come contemplate in man innocent the divine likeness, and the features, as it were blocked out, of the humanity of the Word.

We cherish man as a fellow citizen who is to dwell in the same city with us, as a companion who is to be with us for eternity, as a brother who is to come to the paternal fireside, occupy the places left vacant by our faithless brethren, as a pupil entrusted to our care and to our love by the King of heaven.

In each pure Spirit we see only the spirit itself. In Adam we see multitudes; we see innumerable descendants, all the generations to come, all the human race which will constitute his family and that of Christ.

Obedient to the word of the Creator, Eve and Adam will increase and multiply. Their children will be propagated from age to age, and will cover the face of the earth.

From this elevated height where we see them, from this point of departure of their existence, what an horizon! In these two hearts, what a source of love, of virtue, of grace, of glory!

We live in sweet union with the ancestors of the human race. Without being glorified, their bodies are no obstacle to their relations with us; and the aspect of the bodies we assume always gives them joy.

We charm their sight by the sweetness and brilliancy of our countenance, their ears by the harmony of our singing, their spirit by the grand truths we reveal, their heart by the tender love we manifest.

We speak to them in the name and on the part of God. They listen to our voice as to His. They are full of respect and submission, but they do not experience any fear. In their look, voice, movements, bearing, all breathes confidence.

As pure, but happier than the infant coming forth from the waters of baptism, they find in themselves and around them only a source of happiness.

Above their heads the azure is spotless, and the stars exert no malign influence. The elements offer them a thousand aids, without rigor or danger. The earth gives forth from its bosom sweet fruits and smiling harvests. The flowers breathe their perfumes without mingling in them poison, and display hues which wounding thorns do not surround.*

We are pleased to see the king of creation exercise his empire, and dominate, according to the order he has received from God, over animated creatures.†

How beautiful the sight, as the animals newly created pass before the eyes of Adam! They are brought

* Man in a state of innocence ruled over the plants and inanimate things not by empire or change, but by using their help without impediment. (St. Thomas 1, q. 96, art. 2.)

† As long as he remained subject to God, things below him were subject to him. (St. Aug. *on the Remission of Sins.*, l. 1, c. 10.)

thither by our ministry, and receive from his mouth the names that express their qualities.*

They are mild, courageous, majestic, without sign of degradation and slavery. Their forms, attitude, their colors, their movements, all is graceful. Adam passes his hand caressingly over the mane of the lion, and the lion replies with a roar that expresses grandeur rather than menace.† The birds played in the air that surrounded him, making it resound with their songs full of freshness. Their melodies breathed joy and content. Plaintive notes of pain were unknown.

In him as around him everything is a source of happiness; in his spirit there is sure and unfailing light; in his heart peaceful joy and pure pleasure; rectitude and firmness in his will; beauty and strength in his body; wonderful perfections in his faculties and senses; and ravishing harmony between his soul and body.‡

In a word, there is charm perpetual and inexhaustible of the first spring-tide of the world; undying freshness, everything that makes up the young universe, smiles unchangingly: the continued age of gold.

* The animals were led to Adam by the ministry of angels, that he might name them. (St. Aug. *on Genesis*, c. 9.)

† Then all animals would have obeyed man of themselves, as some domestic animals now do. (St. Thomas 1, q. 96, art. 1.)

‡ God made man right. This rectitude consisted in the subjection of reason to God, the inferior faculties to reason, the body to the soul. The first subjection was the cause of the second and third. As long as reason remained subject to God, inferior things were subject to it. (St. Thomas 1, q. 96, art. 1.)

III.

THE FALL.

IN proportion as this beautiful spectacle of man's happiness rejoicess the angels, so does it sadden the demons. Among the punishments of Satan, there there is one that torments him in a most lively manner, and allows him no truce nor repose: envy.*

From the moment man was created, received the mission to bear the image and likeness of God in the midst of creatures, was placed as lord in the centre of the universe, king and pontiff of creation, and destined, in himself and in his descendants, to fill the places left vacant by the apostates, Satan only dreams of his fall.

He knows that a fall is possible; he knows of the prohibition to touch the tree of the knowledge of good and of evil; he is agitated in thinking that Adam can violate that precept, and that in violating it he will bring about the ruin of all mankind. He is going to try to take him by surprise, to blind him, to make him prove faithless.

Adam cannot be ignorant of what he owes to God. Nature, smiling in him, calls for his benedictions and for his thanksgiving. Interiorly, even more than outwardly, he is inundated with light producing in him love, clothing him with strength, making the duty of obedience dear and sacred.

* Having fallen, he envies man who stands. (St. Aug. on *Christian Doctrine*, c. 7.)

Moreover, Adam has been warned; he knows Satan, the Enemy, the Accuser, the Tempter, the Adversary; he learned from us the history of the apostate, his revolt, his fall, his damnation, his hate, his trickery. As Adam is to be proved, he must felicitate himself that it is to be by a spirit whose character and destiny are so well known to him.

Satan cannot put up with that in man which he does not possess himself. In the happiness of God he sees injustice, provocation, defiance: he has sworn to disturb it. What will he gain by so doing? Nothing. But he will be revenged, even should it make him more miserable still. Being damned himself, he would that every creature should be so too. This is his preoccupation, his dream, the end of all his efforts. He said to himself:

“Man is armed; am I not so too? Have I not in my arsenal all the weapons I want? ruse, cunning, lies, hypocrisy, audacity: what means is there I have not?

“Man, it is true, has different arms, against which mine are of no avail. The crown of my art will be to know how to despoil him of them, little by little.

“Does he know as I do the secrets of the dark warfare? Will he not be as unskillful and inexperienced in it as a novice?

“And that body, with its organs and senses, its delicacy and its grossness, will it not give me a hold more easily than a simple spirit?”

Behold Satan at work. He uses supernatural power that has been left him; he becomes incarnate in the serpent. Like the serpent, he creeps, glides, goes unperceived. Having entered Eden, he turns away from Adam;

he goes towards Eve, who seems to him weaker, and less on her guard.

He has twined himself around a tree. He plays there in graceful curves, in undulating folds. He makes his scales of gold and azure shine in the light. He takes a human voice ; he speaks like man ; he says to Eve :

“ Why not eat of the fruit of this tree ? ” “ God has forbidden us to do so. From the instant we touch it, we shall die.” “ You will not die at all ; but you will be like to gods, knowing good and evil.”*

Eve has felt the attacks of sensuality, of curiosity, of vanity ; questions crowd upon her mind :

“ The serpent is raised above its nature ; it speaks like man ; is it not because he has eaten of that fruit ? Why should not this fruit work a still greater wonder ? Why should it not make us see and speak like gods ? ”

The Angels of paradise run to her ; they fly to the friends of God ; they form around Eve an invincible circle ; they murmur to her ear :

“ And the Word of the Creator, what will its virtue become ? And the sanction of the prohibition, who will make it naught ? Has the damnation of the tempter ended ? Have the curse upon him, and his punishment ceased ? Will the triumphant shout of Michael no longer resound ? Answer you too : Who is like unto God ? ”

All the protecting voices of heaven and earth unite ; all are smothered by temptation. The unhappy beings see nothing, hear nothing. Eve takes the fruit, and presents it to Adam. Adam receives it, and eats it as she does. The disobedience is consummated.

*Genesis, c. 3, v. 1-5.

O God! behold the sacred bond that joined earth to heaven burst asunder, that bond uniting bodies with pure spirits, forming a universe of two vast worlds!*

An Angel comes in the name of God, and questions the guilty beings. If they had come to him at once, if they had immediately fallen prostrate on the ground, what might have happened? Who knows the extent of divine mercy? Perhaps they would have been pardoned on the spot! perhaps there would have been no ruin!

But they fly; they hide themselves; they seek to justify themselves; they discuss. Mercy passes; justice comes; their eyes are opened, and what have they seen?†

* When man had sinned and undergone sentence of death, the angels grieved very much, as if they despised of the universe; since man is the link of the whole of the work of the universe, and the image of God. (Cosmos Endicopleustes, *Topographia Christiana*, l. 2.)

† Genesis, c. 3, v. 7.

IV.

EXILE.

THEY have seen this frightful nakedness of body and soul, that renders them an object of shame to themselves. The veil of innocence which adorned them to the eyes of God and of His Angels has fallen. With long labor henceforth they will have to borrow from the stems of plants and from the spoils of animals the gross components of their garments.*

They saw the Cherub armed with flaming sword, advance with an irritated air, drive them from their sojourn of delight, and send them into the valley of tears. For having coveted the disordered and false knowledge that Satan promised them, they have been expelled by one of those shining spirits, representing true and legitimate knowledge which fidelity would have procured them. See them plunged already into that sombre atmosphere, which is the vestibule of the empire of darkness! †

In putting foot on the land of exile, at the entry to unknown paths to which they find themselves forced, the first being of creation that presents himself to them is Satan. Satan, coming to meet them, salutes them with irony, and, holding over their head his bare and angular wing, says to them:

“Pass, O my kings, under this beautiful triumphal

* Genesis, c. 3, v. 7.

† Genesis, c. 3, v. 23, 24.

arch! enter, O my gods, through this glorious portal! Just two steps away is the throne and the heaven I promised you!"

Once despoiled of their crown, they feel everywhere revolt. In themselves and outside a thousand enemies show themselves, ready to make them expiate their disobedience to the Creator.

Their spirit having become the friend of error is soon filled with false images, prejudices, conceptions faulty and strange. Their will is feeble and vacillating, nor knows how to fix itself on what is good. Their heart experiences inclinations the most unworthy of it, and attaches itself without rule to what flatters it. Their body, instead of being the docile instrument of the soul, has its own instincts, tends with all its weight to evil, and but reflects in its features the disorder within.

We hastened to veil the face of that beneficent sun, the rays of which they profaned. We heaped black clouds upon the beauteous azure. The lightning darted; the thunder pealed; the tempest raged. In the presence and under the eye of an irritated Judge, the guilty were icy with fright.

Like the heavens, the earth was in revolt. In man the animals no longer see the representative of the Sovereign Benefactor. Looking upon him as an enemy henceforth, they no more come to seek his caresses. They refuse him their services; they flee him, and, when he runs in pursuit of them, they put themselves on their defense, and threaten in their turn. If man wants to reign, he must gain by conquest over them the universe *

* The animals, a short time before subject to man, withheld due obedience to our first parent when he disobeyed God. (Corn. a Lap. on *Proverbs*, c. 21, v. 28.)

Deprived of its primal fertility, the earth is bristling with thorns. When man came, as formerly, to say to it: "Give me thy fruits and thy harvests;" the earth answered haughtily: "Give me the fatigue of thy arm! give me the sweat of thy brow! give me thy labor and thy care?" Half submissive, half rebellious, creation feels in man authority and weakness, dignity and misery.*

In him, just now the well-beloved of God and of creation, how all has changed! Angels, my Brothers, do you recognize him? Where is that serenity which sat on his brow as a pure sky? What a sombre mass of cloud! there scarce breaks out in it one little ray of his former splendor. In the twinkle of an eye cares, sickness, pain, every misery, have risen up to torture him. And here at the end of his career, death, it too appears, lifting over him its mournful sceptre.

What is most frightful for man is the spectacle of his ruin, to have dragged after him all that depended on him, the creatures that surrounded him, and the race that will owe him life.

"Increase and multiply! Words once heard with so much charm," cries Adam, "you will be henceforth my death; for what can I now make increase and multiply save death? Death!—beautiful patrimony I leave you, O my children!"

Son of Adam, haste not to utter an anathema!

Had you seen him, as we did, in the midst of scenes so new and so heart-rending, before the inflamed coun-

*Genesis, c. 3, v. 17-19. By the sin of Adam the goodness of the primeval earth and its fertility were impeded and lessened, and therefore more abundantly and in more places it produced briars and thorns than before. (Corn. a Lap. on *Genesis*, c. 3, v. 17.)

tenance of Cain, by the lifeless body of Abel; had you seen him suffering, weak, old, bowed towards the tomb, and accepting death with resignation full of love; had you been witness of that penance of nine hundred years which included all humiliation, every bitterness and all fervor, for a fault bewailed as never fault will be, you would be indulgent.

You would be indulgent, thinking that if Adam had not fallen, still each of his descendants would have been put to the proof, that might also have fallen, and that no one could assert that fidelity would have been universal.*

Consider your own faults, so numerous, so serious, and see if they are less excusable.

Adam was created and lived in an era of innocence; you have been created and live in an era more divine, that of the Incarnation. You have the happiness to see the beauties and the natural riches of Eden replaced by the Cross, the Blessed Eucharist, the sacraments, and all the supernatural treasures of Holy Church.

Have therefore respect for the venerable figure of him who is the head of your race, the ancestor of Christ, the first and most illustrious of penitents, elect of God, a saint! †

Cast your eyes on that sacred mount of Calvary, which all generations will learn to venerate. Upon that high

* Even if the first men had not sinned, some of them could have committed iniquity. They would not then be born confirmed in grace. (St. Thomas 1, q. 109, art. 2.)

† Wisdom, c. 10, v. 2. Hence it is evident that Adam repented of his sin of disobedience, and that it was remitted. In fact the ancient fathers by common tradition and consent of the church teach that Adam was saved: wherefore it is rash to deny this, and this place of Wisdom favors the view. (Corn. a Lap. on the *Book of Wisdom*, c. 10.)

hill, the one in which will be fixed one day the foot of the Cross, the mortal spoils of Adam repose.

He will be the first whom the Blood of the Redeemer will bedew, he who first sinned and stained his soul. Divine mercy has its contrasts ; it takes complacency in them, loves them ! Do not, O men ! go against Divine mercy ! *

*It is the common opinion of the Fathers that Adam was buried on Mt. Calvary, that he, who was the first author of sin, should be saved, experiencing first the power of the Blood of Christ crucified in the same place. So think Athanasius, Origen, Basil, Chrysostom, Epiphanius, Tertullian, Cyprian, Augustine, Ambrose, Jerome. (Corn. a Lap., Ibid.)

V.

THE TREASURE OF THE EXILES.

THE unfortunate exiles take their departure. They are traveling across this desert, and in this place of tears, the spot where all ills meet.

They have bidden an eternal adieu to paradise. The Cherub of the sword of fire will never let them pass the threshold. They will never see those trees, those flowers, those fields, those streams, those horizons, that first country, upon which their charmed eyes, as they opened, rested.

The memory only of that age of gold will follow the human race in its dispersion. It will subsist lively, indestructible, through all upturnings and shipwrecks. To the end will it be repeated that the most beautiful days of man were the first.

In his disgrace, man bears with him a consolation that the fallen Angels did not carry with them in theirs. In the midst of the darkness there will shine a sweet ray; in his want there will remain one precious treasure. This treasure, this ray, this consolation, is hope.*

A Redeemer has been promised, not to free him from the misery of the present, but to preserve him from the evil to come. In different conditions, each son of Adam

* From the beginning of the human race the mystery of the Incarnation was predicted and prefigured by the ministry of angels. (St. Aug., *City of God*, l. 7. c. 32.)

will be tried in turn. May he be faithful, and one day there will be opened to him a paradise better than the paradise of this world.

As a father who chastises with regret his disobedient son, and who, in sending him out of the paternal house, has him followed by a servant or elder brother charged to watch over him, God has bidden us to remain by these guilty ones always so loved, to aid them, assist them, protect them, prepare and hasten their return.

Elder brothers of men, we take our departure with them, sent by our common father; we follow them into their distant exile, where we shall remain their friends, guardians, their intercessors with God.

We will come to their aid against weakness, recalling to them often the promise of the Redeemer, revealing to them some features of the divine figure, preparing them for His coming.

At His arrival we will conduct them to meet Him, and will teach them to serve Him and to glorify Him.

Amid afflicting vicissitudes they will have to traverse, we shall not cease to see in them the depositaries of divine grace, the price of the Divine Blood, the predestined to eternal glory.

We will render bearable the evils of exile, teaching them to submit to them, and to change them into means of securing the goods of their heavenly home.

In a word, we shall never cease to be for them companions to aid, sure friends, faithful guides. It will be our delight to illumine them, to move them, to bring them back to the arms of a Father, who longs for their reconciliation to Him.

As formidable as we are to the apostate angels, thus

affable and mild will we manifest ourselves to unfortunate men. To every demon we shall appear sword in hand; before every man we will bear the torch of hope.

The brilliant ladder rising from the paradise of delight to the throne of God has been displaced, not broken. It has remained standing; it reposes now on the ground of exile. It will rest by turns or simultaneously on earth, on limbo, on the depth of purgatory, and will always hold to the threshold of the heavenly home.*

We are in continual movement, mounting to God by our adoration and offerings, descending to man by our favors, our care, and all the details of our ministry.†

God is at the top of the ladder, and leans upon it; men are at its foot, and attach themselves to it. We are the bond of union and the tie between God and men.

Following the patriarch Jacob, a large number of saints will have the happiness to see with their own eyes, and from their place of exile, the angelic ladder.‡

* Genesis, c. 28, v. 12, 13.

† Angels ascend and descend as ministers and executors of Divine Providence, to whom singly God has distributed their duties. (Corn. a Lap. on *Genesis*, c. 8.)

‡ St. Otho, St. Eugendus, St. Sadoth, St. Bathilda.

VI.

PERIL.

“THEY have fallen as we,” says Satan, “and they would never, like us, have been ruined! After having committed the fault, they would find grace! Having become objects of hatred, they were to be objects of love!

“No, no, Satan will not permit that this be. Satan will never suffer this shame.

“When they were innocent, strong in the integrity of their nature, I overcame them. Shall I not be able to conquer them anew, now they present themselves to me weakened, enfeebled, in so many ways less provided?

“But what! What have I heard? What is that word? A prophecy, a menace, a new challenge?

“She shall crush thy head. *

“The head of Lucifer? that head seat of the highest intelligence? the most independent and fiercest that has appeared, the first that dared to rise up and oppose the Most High!

“She will crush it?—she, this feeble, weak creature, woman?

“She will crush it? and in the most contemptuous manner? like a reptile that creeps, like the lowest of objects, like that which is beneath all! under her foot?

“Has she forgotten that I have against her the re-

*Genesis, c. 3, v. 15.

sources of ambush and of hate?* It is in this cunning I shall find my arms ; it is in this hate I will temper my courage.”

Witnesses of the rage of Lucifer, we excited our friends to vigilance.

To destroy a soul, and make it share his punishment, there is nothing Lucifer will not do. 'Tis a hatred equal to that he has vowed against the Redeemer ; it is on the Redeemer he wants to take his revenge. He can do nothing against His Person ; he will concentrate on His image all his insults.†

He sees souls in possession of their liberty. He knows he cannot overcome by violence. As in the day of his first triumph, he will use suggestion and ruse. Not to frighten them by the hideousness of his aspect, he will become incarnate in agents ready to second him. He will present fruit, make it show to advantage, praise its taste, tell of its imaginary qualities ; he will give it, and will seize a world.‡

He, who has fallen through pride, knows the power of pride to separate and alienate from God. He puts everything in play to puff up that heart, to make it self-complacent, to make it create for itself rights without limit, and look on itself as independent.

Removed by his spiritual nature from that vice the Angels do not name, and which man should not, lie feels an infernal regret ; but his agents will come to his aid.

Genesis, c. 3, v. 15.

* That he may revenge himself against God who punishes him, he attacks His image, which he uses as the instrument of his malice, that he may insult the Divine Exemplar. (Vivien, *on St. Michael*.)

† He gives the apple and steals away paradise. (St. Bernard, *on the Grades of Humility*.)

They will commit the crime he will not be able to perpetrate; they will soil themselves with the vice with which he could not taint himself; he will make this vice, and the love of gold, the motive power and life of human society.

Should it happen that God, to humble a soul and submit it to exceptional proof, permit that it be possessed bodily, to what ignominy will Satan reduce it! In those words, those cries, that fury, that degradation! Even then, nevertheless, Satan does not have full liberty. Judge what he would do, had he for one instant full power! His avowals, in the midst of exorcisms, reveal often the ardor and tenacity of his malice.

The least of the devils has in his nature more power than all souls united.* But we chain that power by our action. That is one of his greatest punishments.†

He is so anxious to ruin a soul that he is never cast down. If that soul resists and triumphs, he goes in search of spirits more wicked than himself and more powerful, and returns.‡

He will let pass days and years, but will not leave. He will turn everything to profit to tempt more strongly. He will present himself at every avenue, will be found on every way, will reappear on every occasion. His nearness, his presence, his breath, will light up evil passions, tarnish the rays of the most beautiful sun, and dim the purest gold.||

* The devil by the strength of his nature overcomes everything human. (St. Gregory, *Morals*, 1. 34.)

† The demons consider it a torment and suffering if they are not allowed to hurt men. (Theophylactus, *on St. Matthew*.)

*St. Matth., c. 12, v. 45.

†Job, c. 41, v. 12-21.

What difference to him to be put off and delayed during time, if it be at length given him to get possession of the soul, and have it in his power in eternity?

Has he succeeded in precipitating that soul into evil? what precautions does he not take to keep it there! He hastens to blind it to its condition, inspiring boldness and audacity. Should conscience and remorse speak too loudly, he passes to the opposite extreme; he casts it into discouragement and despair.

And how many are the wicked spirits engaged in this ministry of perdition? Numberless are their cohorts, numberless their legions. The prince of this world, the dweller in the cloudy air, the conjurer of darkness of the present, has his emissaries on all sides: he sends sometimes hundreds and thousands against a single soul.* How, alas! will man escape him? how will he be saved? he, who of himself tends to sin, allows himself to be fascinated and led astray by a thousand deceitful objects?†

* St. Luke, c. 8, v. 20.

† Many perish even without the devil. (St. John Chrysostom, Hom. 64, *on the Acts.*)

VII.

THE DEFENSE.

BUT in our hearts awakens a zeal more burning than the hate of Satan, stronger than all his rage.

This soul, exposed to such terrible assaults and in such great danger, what a price has it not cost Thee, O sweet Redeemer! For it, to save it, Thy Blood flowed, Thy members palpitated, Thy heart was transfixed, Thy last breath was given.*

This soul, Thy masterpiece, Thy conquest, the object of Thy complacency, is our Sister; her honor is dear to us; her happiness must be one with our own one day.

Everything urges us to go to her succor, to shield her with our wings, to carry her in our arms, to withdraw her from the shafts of her enemies.

How sweet for us is the mission which consecrates these dispositions, and makes easy the accomplishment of such lively desires!

To the Choir of Powers is given the charge especially to restrain and bind the rage of the demons; to the Guardian Angel to protect the soul entrusted to it; to each of us a part in the great ministry of its defense.

We are called to concur by divers means in the salvation of those who are to have an eternal inheritance.

* They love us because Christ loves us. (St. Bernard, *on St. Michael.*) They love us on account of God, whose bowels of mercy they see poured out around us. (Peter of Blois, *on St. Michael.*)

The number of man's defenders is the very number of the Angels.*

The servant of Eliseus said to his master:

"There is no safety for us; see the immense army that is going to surround us."

"Look," replied the prophet, "see you not the legions still more numerous that cover the side of the mountain, and are there to defend us?"†

The servant saw nothing. "Open his eyes, O Lord!" cried Eliseus, "and may this child cease to fear."

Open, O Lord! the eyes of man, and he will see us vigilant sentinels placed upon the walls of the earthly Jerusalem, to tell him of his peril and to shield him from his enemy.

A thousand times more powerful than those of the demons are the armies of the good Angels sent of God to protect and save man.

The ministry of our protection has for its aim not to dispense man from the struggle, but to make it possible for him, and facilitate the victory.

We restrain, by virtue of our will, the power of the tempter; we prevent his extending his efforts by limits fixed by the decrees of divine mercy, so that man may not be tempted above his strength.‡

At the same time we sustain the will of man; we fortify his free-will; we open to him the treasures of grace and invite him to draw from them what he needs.

*St. Paul, Hebr., c. 1, v. 14.

†IV Kings, c. 6, v. 16.

‡God, by the economy of Providence, by which He regulates created nature, subjects the evil spirits to the good angels, that the wickedness of the bad may do, not what it strives to do, but as much as it is allowed. (St. Aug., *on Genesis*, l. 2, c. 29.)

We keep souls on their guard against the snares of the tempter, and reveal his designs. We inspire them with humility, detachment, purity, vigilance. These virtues are like so many bucklers against which the hardest shafts are splintered.

All the power God has given us against the demons, we put at the disposal of souls. They have only to recur to us. On no occasion, in no circumstance, will our assistance ever be wanting to them.

We will open to them always, and everywhere, the way through the army that besieges them. It will depend only on themselves whether they overcome and are saved.

If in spite of the assistance of so many powerful protectors, souls succumb and become the prey of the demons, 'tis because they remain free and can lose themselves in the midst of a deluge of grace. To be efficacious our action calls for their concurrence.*

God has confided to us the mission of assisting them, not in the paths of crime, but in the ways He has traced out for them, and which are their ways. 'Tis there we call them, hold out our hand to them, offer them our aid.†

If by self-indulgence and blindness, they precipitate into the broad road of danger to which the tempter calls them, they fall into their own weakness, and verify the word spoken by God: "He who loves the danger shall perish in it."‡

* The angel fulfils his office as far as depends on him, not as far as regards man. The fault is to be laid to the charge of the frailty of man, not of the angel. (Peter of Poitiers, *Sentences*, l. 2, c. 6.)

† Ps. 91, v. 11. Nor did He bid the angels guard us in all ways, but in all our ways. (St. Bern., *Serm. 12, on Ps. 90.*)

‡ *Ecclesiasticus*, c. 3, v. 27.

How much zeal and love rendered useless by want of generosity and good will! On the other hand, how much solicitude and care crowned with success by faithful correspondence! By the light of eternity will be seen touching scenes, in which will be shown our tenderness and our devotion, and which will glorify in turn justice and mercy! We write daily in heaven the wonderful diary, and we will bring it forth to the eyes of all at the end of time.

VIII.

MERCY.

WHEN a soul has left the ways of grace to follow those of perdition, when she has cast off the beauties of grace, and clad herself with the rags and hideousness of sin, when she has torn herself from our arms to throw herself into those of Satan, what sadness, what pain for her friends in heaven!

But we do not abandon her. We know too well what eternal salvation is, and what eternal damnation.*

Through these stains we discern always the imprint of the divine Hand, and the divine likeness; the soul is ever to our eyes the indestructible masterpiece, which in shadow or in light will eternally subsist: we love it always.

It has made vain our ministry; but our resources are not exhausted; there remains mercy.

Mercy! it is our ministry of predilection, that which makes us enter further into the communications of the heart of God, and associates us more intimately with the work of the Redeemer.

Our nature, so perfect and so beautiful, is in itself barren. An angel could not give life to an angel.† But

* The angels never rest in the work of saving us; for they well know, forsooth, how great a thing our eternal loss or salvation is. (St. Bernard, *Canticle. Serm. 19.*)

† The angelic nature of itself is unproductive, nor can any angel beget another angel; there is, however, in angels a certain power of fecundity by means of spiritual birth, by which they excite to a vital bringing forth. In the order of grace, the angel generates the spiritual man, while he breathes into him holiness. (Vivien, *Angelus.*)

the goodness of God places in us a generating power which can exert itself in a superior order ; in the order of grace, it is given us to beget man to spiritual life, in procuring for him the graces of salvation : this is our most divine enjoyment.

There is no delay. We invoke upon the fallen soul the most abundant outpouring of grace ; we prepare the conversion by producing, by inspiration, disgust for vice, regret for fault, admiration of virtue, the desire to return, courage to burst the bonds, generosity in accepting duty ; and we excite apostolic zeal in hearts, and we lead the charitable pastor to the search of the faithless sheep.

What precious treasures, what graces of conversion flow then into souls, passing through our hands !

It is the light of divine truth shining forth all at once in the darkness of error, and drawing the soul by an irresistible charm.*

It is baptism providentially procured for an infidel whose good will and honesty of heart rendered him dear to us.

It is repentance and the remission of their faults, obtained, against all human expectation, for sinners on the point of falling into their eternity.

It is terror and fear inspired in the hardest criminal at the thought of divine vengeance, and at the sight of eternal punishment.

It is remorse devouring a heart that is guilty, pursuing it, constraining it to go take refuge in the arms of the cross.

It is tender reproach murmured to the ear of the un-

* Men are illuminated by the angels not only in things to be believed, but also in things to be done. (St. Thomas 1, q. 111, art. 1.)

grateful soul, making it blush for itself, touching it, and forcing from it a torrent of tears.

It is the word of life and of hope brought to a heart that Satan leads into night, and which he is going to cast into the abyss, like Judas.

How many guilty ones are transformed by us into penitents, from criminals into saints, from persecutors into apostles!

The Pauls, the Augustins, the Xaviers, and other remarkable conquests can be counted; but innumerable are the conquests not less wonderful, known only to God and to us! Those very souls, the objects of our favor, often do not know that it is to us after God they owe their graces.*

By our ministry of mercy, we direct on arid soil the life-giving stream of the Precious Blood; we cause rich harvest to spring up where used to be seen only briers destined to burn.

By this ministry we cast, night and day, the net of gold of our charity into the muddy waters of the world, to draw thence souls who are dying there, and place them in the clear and living waters of truth and of virtue.

We have all a part in this ministry. The Heavenly Father, like the Patriarch Jacob, sends his children to his children, to see that all goes well with those who are far from the paternal roof. To whatever Angel you may address yourself in the universe to ask whither he is going and what he is doing, you will receive the answer of Joseph: "I am looking for my brethren."†

*Not every one enlightened by an angel knows the light comes from an angel. (bid.)

†Genesis, c. 37, v. 14, 15, 16.

But how many times, with truer grief than that of the son of the patriarch, the Angels bring back to the common father the bloody tunic of him who was the dearest of his children, and say to him: "A wild beast has devoured him."*

Pure doves, we dart from the brilliant ark to fly, above the corruptions of the world, in search of the verdant branch of peace. Peace of souls with God, their reconciliation with Him, their conversion: this is the dearest object of our desires.

Ministry of mercy! ministry wholly divine! which occasions in our hearts the joys of the fatherly heart of God, and renders us the organs of the infinite charity of the Redeemer!†

Ministry of mercy! we should not know how to exercise it in heaven. In heaven there is no misery to comfort.‡ But on earth the field is vast, the harvest abundant. For us as for Christ, the earth is the place of mercy.

* Genesis, c. 37, v. 33.

† Whose so great mercy towards us they, as is fitting, imitate. (St. Bern., *on St. Michael.*)

‡ There no misery is upon which mercy may be exercised. (St. Aug., *on Ps.*, 148.)

IX.

JUSTICE.

To turn from evil our unfortunate brothers, sweet invitations, pressing solicitations, threats even do not always suffice. How often have we to mingle rigor with goodness! What painful blows are heard!

We are in turn ministers of divine mercy, and executioners of divine justice. As we represent God in His providence over men, we follow the impulse He gives us, and never lose sight of His sovereign holiness, nor of His measureless love.

As all graces so all scourges are in our hands. Famine, pestilence, cholera, war, inundations, conflagrations, earthquakes, droughts, sterility, only await our orders. We hold them in suspense till the moment marked by God.

The exterminating Angel, armed with the ten plagues of Egypt and a thousand others, takes his flight to the earth. He goes through, visits each region, and makes the weight of his arm felt by guilty nations.

When crime is multiplied, and corruption becomes general, the Angel accelerates his speed. Like a torch turned rapidly, he appears at one and the same time to be present at every point of his fearful orbit.

In such a moment the very elements created by goodness are changed into elements of vengeance.

This water, that contains fertility, freshness, joy; this

water, principle of life, becomes all at once an instrument of death, and swallows up in its flood powerless man. Who can tell the number of those who will rise from the depths of the sea on the day of the great call?

This fire, one of the most beautiful gifts man has received from God, and of which he alone knows how to make use of on earth; this fire, which increases his power an hundred-fold, and opens the way to every industry; this fire, which has its abode at his hearth, warms his members, soothes pain, keeps away death; this fire revolts in its turn against the ungrateful man, devouring him with all his goods.

This air, in which man is plunged and whence he draws the first element of his life; this air, complacent messenger of light, of heat, of sound; should it once become infected with blasphemy, forthwith it is seen filled with hurtful principles, changing into a murderous mist, and pouring into the bosom of the wicked suffering and death.

Man, who should find in man an amiable companion, a sympathetic support, a friend at all hours and in all trials, soon sees in man only an enemy, a persecutor, a traitor, turning against the heart of his brother the homicidal steel. War is one of the principal forms of divine vengeance in time.

Thus is perpetuated that law of justice inaugurated the very day of the expulsion from paradise. When man revolts against God, everything by our order rises up against man to strike and punish him.

Once it will please the Lord, a moment of the night will suffice to exterminate the first-born of a perverse

nation, immolate the victorious armies of a powerful king, spread death and mourning over immense regions.*

The blows we strike in the name of divine justice succeed each other without interruption. The striking chastisements of nations are frequent; but yet more so are the secret chastisements of individuals. Every moment the sword is drawn, returned to the scabbard, and drawn again.

Like God Himself, we punish without anger. If the Holy Scriptures attribute to us, as to Him, vengeance, man must understand by this word the effects of our acts, and not the perturbation of passion.†

In exercising justice we proceed with entire equity. We can discern the just who are found mixed up with the guilty, and we have for them the consideration due to innocence.

Should we burst the barriers that keep chained up the waters in the clouds, should we drown the world in an universal deluge, we gather in the ark Noah and his family, in reward for docility and virtue.

If we make fire from heaven descend upon the criminal cities of the Pentapolis, we save from the burning Lot and his, whom corruption could not reach.

If we lead death through guilty Egypt, and if, in the shadow of night we immolate the first-born of the oppressing people, we pass, without stopping, before the doors marked with the blood of the Lamb, we spare the children of the people oppressed.

* To destroy His adversaries He sends an army, because, forsooth, the Lord works vengeance by His angels. (St. Gregory, *Hom.*)

† As anger is sometimes attributed to God on account of similarity of effect. . . . Universally nothing of this kind is said of angels, in the sense of passion. (St. Thomas I, q. 59, art. 4.)

Often, it is true, in the midst of chastisements visited on the earth, the just are stricken with the guilty; but their lot is very different. Toward the one all is rigor; for the other all becomes mercy.

In beating with his flail the straw and the wheat, does the harvester confound them? does he treat one and the other in the same way? The winnowed grain will be carried into the granary of the father of the family, to be his riches; the straw, left to itself, will be cast out and burned.

In that city ravaged by epidemic, see that phalanx of heroic souls; they fall in the service of their brothers; to the eyes of men they succumb, but to be immediately received in our arms, and to accept the palm due to their devotion. The world needed the spectacle of their virtue, and God wished that proof of love they have just given.

The passing sufferings of time are for the just trials, which make their fidelity shine forth, finish their purification, and augment the treasure of their merit. The day they seem to succumb is the day of their triumph. It is the spectacle constantly offered to souls who know how to view the events of time from the heights of eternity.*

Consider time separated from eternity; all is mystery. Join eternity to time, and everything is clear. Faith is, as it were, a reflex of the superior light of the elect. Man

* There remains a difference of what is suffered even when there is similarity of suffering. One and the same punishment tries the good, purifies them, and casts off the dross, while it gives over to woe, destroys, and exterminates the bad. We are to consider not what, but how each one suffers. (St. Aug., *City of God*, l. 1, c. 5.)

sees in it the reason and the explanation of the divine permissions.

A soul complains to God of the tribulations and persecution to which the just are subjected in this world; and dares ask of God to suppress them.

Cease, my sister, cease! Thou askest of God to despoil His church of her most precious jewels, of her purest glory, of her most heavenly character; thou demandest of Him to deprive heaven of its triumphs, of its joys, of its palms, of its aureola, of its confessors, of its martyrs.*

* The paradise of God abounds in witnesses. (St. Cyprian, *of the Praises of the Martyrs.*)

X.

GOODNESS.

GOODNESS is in our nature as in that of God. We are pleased to shew it. Man only renders severity necessary.

The history of the human race is strewn over with miraculous facts in which our intervention in favor of the elect appears in a most remarkable manner.

From the time God willed to mark His love and our protection, we have commanded; at our voice the elements became transformed and seemed to change their nature.

The flames of the furnace lost their fire, and became refreshing dew: they soothed and preserved the members they should have consumed.*

The deep waters ceased to be mobile and fluid: they became as if a lid to offer on their surface or in their midst a sure way.†

The air trembled with joy under our wings, when it saw us bear through its high currents and to great distances those whom God sent.‡

Chains and irons that weighed down the arms of confessors have flown to pieces, and before the captive dungeon and prisons have opened.||

* Daniel, c. 3, v. 49, 50. *Lives of St. Tatiana, St. Christina, St. Erasmus.*

† Exodus, c. 14, v. 22; Josue, c. 3, v. 13. *Lives of Sts. Benedict, Maurus, and Julianus.*

‡ Daniel, c. 14, v. 35.

|| Acts, c. 5, v. 19, 20. *Lives of Sts. Politus, Thyrsus, and Julian of Mans.* Boldandists.

Wild beasts have forgotten their instincts of blood, and lions, tigers, leopards, have shown the mildness of lambs, and caressed.*

Weakness and sickness have left those tortured by them, and great wounds have been suddenly healed.†

Dangers the more to be feared because unknown, ambush, plots, murderous designs, have been revealed and prevented.‡

In the midst of the suffering of thirst and the pangs of hunger, the water burst forth in the desert, manna fell from heaven, bread came in abundance, wine and oil multiplied, granaries were found filled.||

We have revived the courage of God's athletes and rendered them vanquishers of torments, in presenting them, with our hands, the palm and the crown.§

We have announced to the just their departure from this world; we have softened the rigor of their passage in delighting their eyes with brilliant visions, their ears with harmonious music, their spirit and heart with sublime assurance.¶

We have made the survivors understand the reception we reserve to the just, where their best friends of earth

* Daniel, c. 6, v. 22. *Lives of Sts. Faustina, Jovita, Tyrannion, Venantius, Pautaleon, Sennu, Mammes, Eus'achius, Chrysanthus, Emilianus; of Sts. Marciana, Prisca, Blandina, Columba, Thecla, Daria.* Bollandists.

† *Lives of Sts. Carterius, Chromacus, Benignus, Macra, and John of Mathera.* Bollandists.

‡ Those in danger receive help, not knowing it. (St. Maximus of Turin. *Lives of St. severus, Oringa, and Philip Neri.* Bollandists.)

|| Gen., c. 21, v. 17, 18, 19. *Lives of Sts. Pontianus, Neophytus, Alexandra, and Veronica of Milan.* Bollandists.

‡ *Lives of Sts. Juliana, Martina, Ephysius, and Julian of Antioch.* Bollandists.

¶ *Lives of Sts. Lawrence Justinian, Luanus, Henry of England, Anthony, Spen-sippus, Genulphus, Anastasius, Justina.* Bollandists.

end their career and where the unknown region of eternity begins.*

We not only give a benevolent welcome to these friends, but we bring them the most efficacious proofs of our love.

If they are entirely purified, if no penalty remains to be undergone, we receive them on our wings, we bear them in triumph, we make them an ovation such as is unknown on earth.†

If there remain something to be expiated, we conduct them to purgatory, and we visit them frequently to console them.‡

When their penance is finished, we give them our hand, and withdraw them from the flames, guiding them to the glory of heaven.

We honor on earth the mortal spoils of the saints, preserving them from corruption, causing them to exhale sweet odors, surrounding them with brilliant light, elevating mausoleums to them, redeeming them from oblivion, inviting people to come venerate them, procuring for them striking triumphs.||

We are prodigal in ineffable caresses to infancy loved of God, and predestined to great virtue as to great works. We surround it with care full of solicitude and of affection.§

* *Lives of Sts. Paul the Hermit, Maximus, Maurontius, Ceadda, Palenion, Orniga, David and Euthymius.* Bollandists.

† St. Luke, c. 16, v. 22. One angel was not sufficient to carry the poor man; but several came to form a joyful choir; each one of the angels rejoices to be able even to touch the burden. They are willingly bearers of such burdens, to lead souls to the kingdom of heaven. (St. John Chrys., on *Lazarus*.)

‡ If they stand in need of some purification, the holy angels take them to the place of purgatory, and there visit and console them. (Suarez, l. 6, c. 19, n. 9.)

|| *Lives of Sts. Maurus, M lanius, Rigobert, Simon Stylites, Hilary, Quintin, and Vincent of Saragossa.* Bollandists.

‡ *Lives of Sts. Cronarius, Congal, Gudila, Genevieve, and of Gregory Thaumaturgus.* Bollandists.

We show virginal souls a sweet and fraternal familiarity, and we multiply prodigies to defend them, threatening, blinding, overthrowing, even striking with death their aggressors.*

Not content with sustaining and protecting the just, we have often, out of consideration for them, spared and saved the guilty.

Did we not, in the Lord's name, promise Abraham that we would pardon Sodom, if ten just men were found therein.†

Did we not turn away the scourge from the city of Segor, because Lot had taken refuge there.‡

Has not the great apostle St. Paul told what we did one day in his favor? of the numerous passengers saved from shipwreck because he found himself in the same vessel with them.||

When scandals multiply, so that the weak murmur, and the man of zeal is at the end of his patience, who then keeps back the avenging fire? who chains the lightning? who suspends the blow of justice?

“Consider, O Lord,” cry the Angels, “how many innocent children, how many pure hearts, how many fervent souls are still remaining! See the penance, the prayer, the generosity, the devotion, the holy deeds that glorify Thee! Pardon, O Lord! pardon these criminals for the sake of the just, and may Thy friends obtain favor for Thy enemies.”

* *Lives of Ss. Juetta, Ida, Colette, Raymond of Pennafort, and of St. Rose of Lima.*

† Gen., c. 18, v. 32.

‡ Gen., c. 19, v. 21.

|| Acts, c. 27, v. 25, 26.

XI.

THE PENITENTS.

WHEN the guilty soul has given ear to our voice, has allowed herself to be touched by grace, has been purified by penance, has entered into the friendship of God, a new ministry is to be fulfilled.

It is our part to announce to the paternal home the longed-for return of the dear prodigal; ours to give the signal for the joy which all the elder brothers of the family are to share.

If a greater, more lively joy bursts forth from our hearts for the return of one sinner, than for the perseverance of ninety-nine just, who can be astonished at it?

Ask the Creator what He has given us of tenderness for men, and you will understand the value we attach to securing among men one more friend for eternity.

Numberless will be the souls in heaven, who after having lost their first innocence, came to wash their stained garments in the Blood of the Lamb.

How beautiful are the tears of repentance! How touching those sighs of regret and of love! What grace and charm there, where such debasing stains had accumulated! O glory! O power of repentance!*

These souls are the conquest of the Redeemer and ours also: they are the masterpiece of the divine mercy.†

* Tears make or find paradise. (Pierre de Celles, *Des Pains*, l. 12.)

† The angels too rejoice at the repentance of the sinner, because sin is destroyed, justice is restored, the pride of the devils is humbled, the guardianship of the angels is made efficacious, reparation is made to the church, the wrath of God is appeased, and the Jerusalem which is above is beautified. (St. Bonav.)

Christ, put to death in the heart, lives again. At this new birth the Angels of heaven come together, rejoice, resume the canticle heard at Bethlehem. This second nativity is solemnly celebrated like the first, because like the first it gives glory to God, and brings to the heart peace which a bad will had banished.*

Do you wish to have a better judgment of the happiness of these souls, and of the joy their return causes? Listen to Satan breathing out his fury:

“They were in my power; I reigned over them; I marked them with my seal, I made them my slaves, my property. How I was contented then!

“And see, ravished from my hatred, they are going to take the place from which I was excluded. They despise me, avoid me, leave me humbled, crushed! Heaven goes on peopling itself with those who have escaped my power.

“I sinned once, and these souls have sinned a thousand times. I have only committed one fault, and there is no crime these souls have not committed. And there they are nevertheless received, pardoned, saved; whilst I—!

“But no! my heart is too full of hate. Never will Satan regret having been obstinate. My regret, my punishment, will be to see these souls so sweetly treated; to see heaven enriched by my losses; to see mercy violating the rights of justice. After the first fault, damna-

*Christ is then born, who before was cruelly put to death, and at the new birth of the God the heavenly hosts rejoice and sing: that nativity becomes a solemnity for the angels, and that canticle is repeated which the shepherds overheard: for the coming of the Saviour gives back glory to God, and to man the peace a bad will had disturbed. (Vivien, *Angelus*.)

tion: be it so! but if it is thus for an Angel, should it not be so for man?*

“That Divine Blood, which has flowed for souls and not for us, which has been their ransom and not ours, I have had in my power. When these souls were under our sway, all in them belonged to me. What other vengeance I could have taken then! what other profanation I could have accomplished! Why did I not take more precaution against the activity of the Angels, who foil my attempts and overthrow my projects!

“But what! what do I hear? What are those hymns, at one time suppliant, at another triumphant, always full of feeling, again sung by the spotless spouse of Christ? Are they not the sighs and the words of an illustrious sinner? And those pictures I see shining over the altars, and the names I hear chanted, celebrated, invoked by people, are they not most often the pictures, the names of those who were remarkable sinners?

“Sinners in heaven, in glory, in eternal beatitude, there is thy work, O mercy! But what I have forced myself to do, in creating the pagan heaven, in peopling it with unclean divinities, is it not what Thou dost Thyself every day! By bringing together so many sinners, dost Thou not fear to soil the sojourn of infinite holiness? Will not thy heaven end by being a bog?

“Vain words! I uselessly lie to myself: I see souls escape me, purify themselves, save themselves. Mercy, Thou art my most cruel foe; Thy look cast upon a soul is a sword that pierces my heart. Justice is terrible for Satan; but mercy is more terrible still.”

*O injustice of lot not to be borne! For a most brief act of disobedience I was cast from heaven. Thou dost lead into the kingdom of heaven the vilest heads, borne down with heaps of crimes. (*Life of St. Eudoxia. Bollandists.*)

XII.

THE REPROBATE.

Did sadness and pain have access to the bosom of happiness, what bitter tears should we not shed at the loss of a soul!*

As long as that soul was in trial and on the journey we loved it in spite of its crimes ; we addressed it salutary invitations ; we awaited from it some emotion of fear, of regret, of confidence ; we persisted in not despairing.

The last sigh given, the catastrophe consummated, what a sudden and cruel change ! Behold for ever lost the treasure of divine grace ! Behold the offering of Christ and of the chalice of His Blood rendered useless ! Behold given over to the demon this soul created by God, ransomed by the Redeemer, sanctified by the Holy Ghost, a thousand times marked with the sign of the adorable Trinity.

After having been so long its protectors and defenders, we see all at once our ministry paralyzed by its obstinacy. We shall be but its accusers ; we shall recall to it the divine gifts and our own but to reproach it for its ingratitude.

At its entry into eternity, at its appearance before the tribunal of the Most High, at its condemnation, at its descent to the place of punishment, Satan triumphs. He

* Isaias, c. 33, v. 7. They wept as they gave over the soul to the demons. (St. Antoninus, *Summa Theol.*, 3d. p.)

is agitated with exultation, and sings anew his victory over the Redeemer.

Pointing to the people of perdition around him, he exclaims in accents of satisfied hate and vengeance:

“See my chosen ones!—mine! I did not receive for them buffets, nor undergo scourging, nor carry the cross, nor shed rivers of blood, nor suffer pain, nor accept death. I did not display to their eyes immortality, nor paradise, nor the promise of a heavenly kingdom.*

“And yet is there a sacrifice they have not made for me? They consecrated to me their intellect, their energy, their health, their fortune, their hopes, their eternity, their salvation; all they had that was most precious.†

“Let them come now share my inheritance; I am ready to have in common with them the lot that has fallen to me: I will be avaricious neither of this malediction, nor of these pains, nor of this despair, nor of all this misfortune in which I am so rich! Let us go! let them come, for among friends all is in common.”

To this do all the temptation and deceit of Satan lead. That is the crowning work of his perseverance and efforts.

Justice, the ministers of which we are, and the executors, is limited by time. We love this justice because it is accompanied by mercy, and is exercised only for purposes of mercy.

Eternal justice has for us another aspect. We adore it, we extol it; but the sight of it affrights us, and we bless God not to have to exercise it.

It belongs to the demons to be the instruments of eter-

*St Cyprian, *on Works and Alms Deeds.*

† *Ibid.* [These two are translated in the text.]

nal justice. It is theirs to torture souls, to torture each other mutually, and to become in this guise the executors of the divine decrees.*

As for ourselves, when we see a soul rebellious to grace, obstinate in evil, fall into eternal reprobation, we give assent to the judgment of God, we proclaim its equity; but we have for this soul neither torture nor outrage.

We leave to the evil spirits their applause, their scoffing laughter, their bursts of sinister joy.†

We return to the souls still on the way, and we redouble our tenderness, zeal, care, to preserve them from eternal misfortune and save them.

* The devils are the executors of divine justice on the wicked. On this account the pain of the evil spirits is not lessened, for they themselves are tortured by the very fact that they torture others. For there the society of the miserable will not diminish but increase misery. (St. Thomas, *Supplement*, q. 89, art. 4.)

† The demons boisterously laughing and rejoicing exceedingly. (Bede, *Hist.*, l. 5, c. 13.)

XIII.

THE ANGELS OF NATIONS.

THE Angels all interest themselves in the human family; but each nation has angels placed over it, charged to conduct it to its end.*

At the time of the dispersion of men upon earth, each Angel led into a separate country the people he was to direct.

The Angels entrusted with this higher ministry are taken from among those of a more elevated dignity; they are of the Choir of Principalities.†

To accomplish their work, the Angels have received an abundant share of the divine authority. They adore that authority; they are transported with love, seeing it exercised over themselves; they proclaim its sovereign principle, and seek to make it known of men, and to lead them to love it.

They extend their vigilance over the government of cities, provinces, kingdoms. They direct princes and sovereigns, inspiring them with thoughts of peace, dictating counsels of wisdom, when their faults or those of their subjects do not render them unworthy of it.

* The prefectures of the angels are divided by peoples and cities. . . . By divine and early disposition the angels are distributed among the nations. (Clement of Alexandria, *Strom.*, l. 7.) Kingdoms and peoples are placed under the guardianship of angels. (St. Epiphanius, *Heres.*, 51; Suarez, l. 6, v. 17, n. 22.)

† Another is universal guardianship; and this is multiplied in divers ways; for the more universal an agent is the more superior is he. Thus, then, the guardianship of the human race belongs to the order of Principalities, or perhaps the Archangels, who are called princes of angels. (St. Thomas, q. 113, art. 3.)

They keep off from nations pestilence, famine, sterility, mortality, all great scourges.

They obtain for them the benefit of faith, and procure for them evangelical workers. Like the Angel of Macedonia addressing St. Paul, they invite the Apostles to cross the straits, to pass the ocean and seas, to fly to the aid of peoples in distress.*

Happy the states ruled under the direction of Angels! They prosper and attain the end for which they were formed. Material order favors spiritual prosperity. Peoples and their leaders enjoy in peace the fruits of order, and honor God by their virtues.

But what instability, what revolution, where heavenly influences are not accepted! It seems that to chastise guilty nations, the angels of the abyss come to take the place of the good Angels, and that in place of presenting a picture of heaven, earth becomes a representation of hell.

When the Angels are heeded, there exist wise and just laws, which preserve, inspire, and maintain order. When a deaf ear is turned to their counsels, there is nothing but tyranny, arbitrary action, injustice, perpetual insurrection, and perpetual revolution.

In human society order reigns only by subordination and obedience; but obedience and subordination call for authority of a sacred character, which can come only from God, and can only be an emanation from divine authority.

In all times the Angels were the representatives with

* Acts, c. 16, v. 9. This angel appears to have been the tutelar angel of Macedonia. (Corn. a Lap., on this place.) By a like vision, St. Francis Xavier knew he was called to India. (Horatius Tursellinus, in the *Life of St. F. Xavier*, l. 1, c. 8.)

men of the law of God; and in all times their influence was the measure of the spiritual and material prosperity of nations.

Woe to those societies which reject God's authority, and wish to rule themselves without Him! They will soon be convinced of their impotence, and the end is catastrophe.

The Angels of nations fly from all points of the earth, and come to meet at the foot of the throne of the Eternal. Why is it not given to the ear of man to hear them give an account of their missions?

Hear the Angel of France, at the day of great trial:

“Have I not procured for my cherished nation all manner of prosperity and glory? Has it not received from me the palm of valor, of wisdom, of eloquence, of letters, of arts? Have I not secured for it the honor of great undertakings and the merit of holy works? Have I not furnished its history with what is enough to render illustrious twenty nations?

“From its baptism, I made it the eldest daughter of the Church, the soldier of God, the missioner of the Gospel, the knight of noble causes, the mother of great men, the arbiter of peoples. All that has made it prosperous and glorious has come from me.

“And see! all at once the most Christian nation, the wise nation, liberal by excellence, frankness personified, generosity itself, has been seized with vertigo, gives itself up to folly, vomits blasphemy, advertises atheism, takes pleasure in falsehood, abandons itself to assemblies of darkness, obeys criminal counsels, cynically crushes the weak, dreams of nothing but of putting an obstacle in the way of souls to do good!

“O France! what art thou doing? O France! what hast thou become?

“How into vilest lead the purest gold is changed!

“But no! my God, no; the monstrosities committed in the name of France are not the work of France. My nation is the victim, not the executioner.

“Satan, having made the round of the world, has said to his agents: ‘Beside the unassailable rock, only one citadel has resisted us thus far. Come; storm that one point, and we will celebrate to-morrow the most brilliant of our victories.’

“Such is the word of the problem: the soil of France is the field enclosed in which the combat to the death, the great duel between good and evil, has narrowed and concentrated itself.

“On the one side the body and its material means of pleasure; on the other, the soul with its generosity and faith.

“All the nations of the earth, all the legions of heaven, are the witnesses of it, and await in suspense.

“Admirable spectacle! even in bondage, even under the yoke of Satan, France remains so essentially expansive and beneficent, that the alms of her charity and zeal still equal those of all other nations united.

“Thy France is then the first of all, O my God! forget not her ancient Gestæ; look upon what she still does; sustain her courage, and in Thy mercy shorten for her the days of trial.”

XIV.

THE ANGELS OF THE CHURCHES.

ANGELS are placed over the most holy associations, the immediate end of which is to glorify God and to do good to souls.

The Universal Church has for protector the Chieftain of the great army of the Angels, the glorious St. Michael.*

It is he who has his hand upon the rudder, on the bark of Peter, when the tempest rages; he who keeps within limits prescribed by Providence the most furious persecutions; he who manifests strikingly everywhere the privilege of the divine spouse of the Redeemer; he who watches and presides over the fulfilment of the promises once made to man.

Embracing with his look space and time, he communicates to the visible head of Holy Church that elevation of thought, that wisdom of government, that infallibility of doctrine, which shows the action of God always present.

The Universal Church is at once one and varied; but this unity and this variety will only be perfect if the individual churches that make it up, are faithful to rule.

In like manner dioceses, parishes, all the groups uniting in the same sanctuary, assembling around the same

* For it is fitting that he should be placed over the people of God who obtained the command of the heavenly army; the church should be in the place of preference over all the kingdoms of the world. (Theologia Claromontana, c. 4, art. 2.)

altar, accomplishing publicly the same duties of piety and faith, have too their Angels.*

The Angels experience the most tender love for those families formed by community of religious sentiment, subject to one immediate head, uniting their most sacred and dearest interests, and proceeding at the same pace and with one accord.

They take pleasure in this because they see there the image of their city in heaven, of that new Jerusalem which reposes in the beauty of peace.†

By interior inspirations they call souls to holy reunions and incite them to fervor; they bind to the centre the extremities farthest apart, and strengthen the spiritual bonds that unite them; they make the one same life flow into each member and into all the body.

They combat the influence of the demons, render pure the air vitiated by their presence, prevent crime, make virtue bud forth, spread the odor of sanctity, cause the dew of grace to descend, keep up union and charity.

Prayer and good works rejoice the Angels of the sanctuary. They are gathered by them at each re-union, and presented to God as an offering of great value.‡

The heart of the Angel is a censer of gold; the fire

* The holy fathers teach that angels are placed to rule and guard each church. (*Theologia Claromontana*, *ibid.*) God wills one angel should be the guardian of each church. (*Eusebius, on the 47th Ps.*) The care of this city is committed to angels. . . . For there can be no doubt that other angels are the heads and patrons of other churches, as John teaches me in the *Apocalypse*. (*St. Greg. Naz., Pisc. 32.*)

† They especially delight in these things which represent in some way among us their own state, so that they see the new Jerusalem on earth. (*St. Bernard, on St. Michael.*)

‡ The angels are wont to be present to those who pray, and delight in those who raise pure hands in supplication; they rejoice in offering to God a holocaust of holy devotion as an odor of sweetness. (*St. Bernard, Hom. 3, on Missus est.*)

is the love drawn at the altar of sacrifice ; the perfumes and the incense are the prayers of the faithful.*

When prayer is fervent, when it springs simultaneously from numerous hearts, when it is accompanied by holy works, perfumes abound, and the smoke ascends from the censer to the throne of God as an odoriferous cloud.†

“These good works are not ours,” say the angels, “this sweat is not our sweat, nor these our tears. We offer them, O sovereign Master, in the name of those Thou lovest, and the reward Thou wilt place in our hands will reach them from Thee and not from us.‡

“But those prayers and those works are the product of the field confided to our care. With what joy do we garner them! May the field of faithful hearts become every day more fertile, that we may be able to offer Thee presents more worthy of Thee!||

“The Angels are busy bees going from the hive to the flower and from the flower to the hive, drawing from the flowers and forming in the hive honey of exquisite taste. The flowers are souls rendered fertile by the dew of grace; the odorous cells are the treasures of merit amassed for the next season of repose.”§

When the offerings brought from the earth to heaven by the Angels are gathered together, what a treasure!

* *Apocalypse*, c. 8, v. 3, 4.

† The Script ure saying that the smoke of incense ascended in the sight of God from the hand of the angel, carefully premises that much incense was given him (St. Bernard, *on S'. Michael.*)

‡ Our sweat, not theirs; our tears, not theirs, do they offer to God. They bring back His gifts, not theirs. (*Ibid.*)

|| By field is meant not the earth only, but the hearts of many, which field the angels have undertaken to cultivate. (*Origen, on Numbers*, c. 1.)

§ With quick flight they pass betw en heaven and earth, as busy bees between the hives and the flowers, sweetly disposing all. (St. Anselm, *Meditations* 13.)

How many acts of hidden penance, and how many acts of love! What regrets and what desires! what zeal and what crucifixions! the world would never suspect it.

The Angels of the churches form with their visible heads that army of guardians who watch on the walls of Jerusalem. They concentrate their care on the earthly Jerusalem, that of heaven not standing in need of it.*

But under the action of the Angels man remains free; he can withdraw himself from their salutary influence and give himself up to bad influences. Hence it comes about that very often in spite of the ardor and tenderness of angelic zeal, fidelity grows less, the faith becomes weak, fervor gives place to indifference, virtue to vice, love to hate, sympathy to hostility. What barrenness then for heaven! what a harvest for hell! What an abundance of cockle, what a penury of wheat!

The Angels redouble their care to protect the few souls that remain firm, and to sustain the pastor in his sadness.

Sometimes we see a happy return, fruit of their united efforts; sometimes a church, after having flourished, disappears, and leaves to history a new example of the malediction that follows the abuse of grace.

Ye pastors, sent to preside over the destinies of churches, hasten to pay homage to the Angels who are to be your associates. Invoke them and consult them often. Follow their inspirations; act in concert with them. If an order, sacred for you as the word of God, takes you some day from your church, return to them your thanks; express your gratitude for the concurrence

* Well art thou dealt with, O holy Mother Church, well art thou dealt with in the place of thy pilgrimage; from heaven and from earth doth aid come to thee. Who guard thee slumber not, nor sleep thy watchers, the holy angels, thy guards, and the souls of the just. (St. Bern., *Serm. on the Canticles*, 77.)

hey gave you, and recommend to them those you will always love.*

In a small country church, usually deserted, the Angels, guardians of the sanctuary, had admired often the fervor of a stranger who was wont to come, prostrate himself at the foot of the altar, and pray there for hours.

They saw him one day shut himself up there, and go to the pulpit. His eyes ranged over the church as if he had a numerous and sympathetic audience, and he spoke to the vacancy words full of tenderness and burning with zeal.

“Angels of this church,” he cried as he finished, “take these words that have come from my heart; carry them to the Angels of those who cannot hear me but who are ever my children; may these Angels place them secretly in their souls, may they cause them to bear fruit there, that their salvation may be attained.”

The august stranger, a Bishop exiled from his diocese, remained in relation with his spiritual children, by the intermediary of the Angels of his church.†

Pious travelers, salute the Angels guardians of the dioceses and parishes you traverse; have a cordial word for the Angels of the church you perceive at a distance: pay them your homage as to the masters of these places. Pray them to bless you, and address them a prayer for those they protect. Like God Himself, the Angels love to be invoked in favor of those they cherish most tenderly.

*Beyond all, and before all, will I cry: Hail, ye angels, guardians of this church. (St Greg. Naz. Adieu to the angels of his church on quitting Constantinople. Disc. 32.)

†A bishop of the Roman States who had come to France with Pius VII. He was residing at Trevoux, and used to visit the little church of Ars, which was to be made illustrious later by the holiness of its curé. (See the life of M. Viatney.)

XV.

THE GUARDIAN ANGEL.

EVERY man has, during his life, as a spiritual guardian, an Angel.*

The sinner has his Angel as well as the just man; the heretic, the schismatic, the pagan, just as the believer. Judas had his angel. Antichrist will have his. God wills that the most perverse souls should not be without all help. The preventing in these souls a great number of graver faults they would have committed, and thus saving them from a greater punishment, is the least part of the ministry of the Angel.†

Souls the most perfect, those even who have been confirmed in grace, need their guardian Angel to protect them against material danger, to remove obstacles to further progress, to give to their virtue the extension and the development God desires.‡ The Virgin Mary, the Queen of Angels and of men, the incomparable Mother of God, had hers.

The Incarnate Word could not have a guardian Angel. He was not, like a simple man, a journeyer and in trial.

* Ps. 90, v. 11; Matth., c. 18, v. 10. Great is the dignity of souls, since each from birth has an angel deputed to guard it. (St. Jerome, *on this passage of St. Matthew.*)

† Although they are not aided so as to cause them to merit eternal life by good works, they are helped by being kept from evil that could hurt themselves and others. (St. Thomas, I, q. 113, art. 4.)

‡ In the Acts we read that each of the disciples was put in the charge of some angel. For when the girl told that Peter was knocking at the door, the other disciples said: It is his angel. (Eusebius of Cæsarea, *on Ps. 47.*)

He enjoyed the beatific vision. In Him dwelt the fulness of the Divinity, and the Divinity Itself directed His steps. He received on earth the adoration and the service of Angels; He needed not the care nor the protection of any one.*

The same Angel is not the guardian of several souls at a time. He could be such successively; but God prefers to send as guardians as many Angels as He has created human souls, to so multiply the cordial relations between Angels and men.†

The Angels of a more elevated degree are charged by God to conduct the souls whom He destines to greater glory, and those who are to do a more important work in His Church.‡

The care of the Angel begins with birth, continues during life, and ends only with the last sigh, or rather after the judgment of God, at the entry of the soul into eternal glory, or into eternal suffering.

The guardian Angel must sometimes make his protection less efficacious and less perceptible, which happens as the consequence of a long abuse of grace;|| but he never completely deprives of it the soul he is leading. This soul, ever exposed to the attacks of the demons, cannot be one moment without his Angel.§ Deprived of

* Christ, as man, (i. e. his soul with his body) was immediately ruled by the Word. Wherefore He did not need the guardianship of angels. As regards His soul, He was in possession of the portion of the blessed. (St. Thomas 1, q. 113, art. 4.)

† An angel is given to each man to guard him. (Ibid, art. 2.)

‡ It is probable that the greater angels are deputed to guard those who are chosen for a greater degree of glory. (St. Thomas, ibid, art. 3.)

|| The angel guardian never wholly abandons a man, but relatively for a while, as, for instance, when he does not prevent his being subjected to some tribulation, or even his falling into sin. (St. Thomas, ibid, art. 6.)

§ If the good spirits should withdraw, who would withstand the onslaught of the evil ones? (St. Bern., *on the 90th Ps.*)

his angel there is no crime he would not commit, no outrage, no misfortune he would not experience.

An Angel deems it a great charge and an immense honor to have to guide one single soul; what an honor and what a charge for the priest who receives the mission to conduct thousands of souls? *

How tender, affectionate, devoted, constant, and efficacious the care of the guardian Angel is, is not to be told in a few lines. A guardian Angel has told it in his *Memoires*.

Go, then, my sister: On this subject so interesting and touching, I send thee to the *Memoirs of a Guardian Angel*.

* One angel thinks it a great thing that the guardianship of one soul is entrusted to him, and these priests undertake the care of thousands of souls. (St. Thomas of Villanova. *on the Angels*.)

XVI.

THE ANGEL RAPHAEL.

RAPHAEL is the protector of travelers, the patron of physicians, the Angel of holy unions. He receives from God this triple mission, and manifested it in his conduct toward young Tobias.

Sent, under the guise of Azarias, son of Ananias, to guide young Tobias on a long and perilous journey, Raphael offered himself to him from the outset, and did not leave him till his return.*

He delivers him from the greatest dangers, makes him go from prosperity to prosperity, secures him success in his enterprises, leads him sound and safe to the paternal roof, bringing thither joy and good fortune.†

He excites in the heart of the youth and in those of his parents lively gratitude; but content with having caused in them these beautiful sentiments, he invites them to attribute all to God, and withdraws himself from the marks of their thankfulness. His mission fulfilled, he becomes invisible.‡

With reason does Holy Church confide to Raphael her children in their travels, and ask him to cover them with his wings, to direct them, to protect them spiritually and bodily, to bring them back in joy to their fireside.

* Tobias, c. 5, v. 5.

† Tobias, c. 12, v. 3.

‡ Tobias, c. 12, vv. 15, 20, 21.

Such are the beautiful and touching prayers she puts on the lips of her ministers, at the beginning of a journey, and which form the *Itinerary*.*

In the year 1496 of the Incarnation of the Word, a modest fleet was crossing the ocean. Under the guidance of a hero it was going to brave a thousand perils to carry to the heathen the good gift of the faith.†

Whence came his confidence, and his holy daring? It is easy to see it. Above the admiral's vessel shone the pavilion of Gabriel, the sublime spirit who first brought from heaven to earth the Good News. Above the second vessel was raised the banner of Raphael, the beneficent spirit that preserved from the abyss and brings to port.

Under the auspices of these two protectors, the fleet sets sail for the Indies; it doubles the Cape of Tempests and makes the Cape of Good Hope; it sails along immense unexplored lands; it continues its voyage for a long time without finding a harbor; finally it reaches a hospitable shore which gives it succor and furnishes it with valuable information.

There it hastens to fulfil the duty of thanksgiving. A column immediately erected will bear to future ages the names of Gabriel and Raphael, and this shore will henceforth be known as the *Place of Good Intelligence*.

What good signs are placed each day on the route of Christian travelers by the hand of Raphael.

* May the Almighty and Merciful God direct us in the way of peace and prosperity, and may the Angel Raphael accompany us on the way, so that we return in peace, health and joy to our homes. (*Itinerarium Clericorum*.)

† The fleet sent by the King of Portugal, Emmanuel, and led by Vasco de Gama in 1496. (*History of the Indies*, by Maffei, l. 1.)

Raphael is the patron of physicians. Medicine of God is the name that expresses his mission to men.*

He teaches young Tobias the way to restore sight to his father ; he makes him understand how to drive away the demons and preserve himself from their malice ; he shows in this manner that he possesses equally the secrets of nature and those of grace, and that he can work the most marvellous cures both of soul and of body.

His charity in fact extends to one and to the other. He subordinates without doubt the care of the health and of the life of men to that of their eternal salvation ; but he is sensible to their sufferings and infirmities ; in celebrating his feast the Church supplicates him to cure the sick.†

It is he who enlightens Christian physicians. He gives them in difficult and unforeseen circumstances those sudden inspirations which astonish science, and which faith does not hesitate to attribute to a superior cause.

It is he who makes known to men so many simple and healthful remedies that the Lord has prepared in plants. Many others would be revealed to physicians and men of science, if, less puffed up with pride, they would condescend to have recourse to him with humility.

Happy, among men, the physician of intelligence and of faith who will appreciate the aid placed at his disposal by the Physician of God ! He will show himself grateful : he will reserve a place of honor in his dwelling for

* Raphael in Hebrew signifies the physician of God, and the healing of God. (St. Gregory, Hom. 34.)

† O Thou who health to all dost give,
From heav'n Thy Angel Raphael send,
That ailing men, restored, may live,
That all our acts to Thee may tend.

(*Hymn of the Feast of St. Raphael.*)

the image of Raphael, and will crown it with flowers. Morning and evening he will salute the heavenly patron of his art; nor will he begin study or visit to the sick without casting a glance to him, without invoking him, without saying:

“Come to my aid, O Spirit, friend of man! by communicating thy wonderful secrets enlighten my ignorance; give wisdom to my determinations; give steadiness to my incertitude; prevent mistake; second my care; work the cure. May all my art through thee become charity, and every consolation procured for the poor sick makes them praise God.”

Raphael is the Angel of holy unions.

He banished and condemned to the desert the evil spirit who multiplied mourning and death in the house of Sarah.* He caused every spiritual and temporal blessing to come down on the union of Sarah and Tobias; in the wise lessons he gave them, he has prepared for all spouses in the future the secret of their happiness.

When Raphael is previously consulted by prayer, and is hearkened to, there is none of those alliances which are the source of misfortune; nothing is seen of that hell on earth, the home without God; none of those unions is contracted that profane and outrage the Sacrament; nor are families found, the children of which are the affliction and dishonor of the parents, before becoming the scourge of society.

When Raphael himself has prepared and brought to a good issue an alliance, he invites to it the Angels, guardians of the family, and presents for their ratification the

* Tobias, c. 8, v. 3.

happy contract. Each brings his benediction and his wishes. They are very good for the future: peace, joy, hope.

Ye parents and children that dream of an alliance rich in prosperity, before any step, before any choice, pray, invoke Raphael.

XVII.

THE FRIENDS OF THE ANGELS.

MEN who live in familiarity and intimacy with the Angels experience from this wonderful effects. Their habits of thought soon become elevated and holy, and their society heavenly.

God wishes His envoys to be received as they deserve, and wills that we redouble our kind offices toward those who are well disposed in our regard and honor us.

Those are especially dear to us who recall our presence and respect it, not doing or saying anything to wound our eyes or offend our ears; those who show they feel our affection, manifesting their gratitude, saluting us with love, pour out their thanks; those who have full confidence in us, loving to repose under our wings, consulting us, recurring to us in their temptation and peril; those who try to imitate us, seeking to reproduce our perfections, detaching themselves from earth, aspiring to the realities of heaven, leading in bodies of slime a spiritual life.

The men who maintain such relations with us have truly their conversation in heaven, and those around them are not slow in perceiving it. In seeing what their sentiments and conduct are, it is easily understood what company they keep, and what are their friendships.

To them does the legend of the traveling monk apply.

Having returned to his convent, this monk told the assembled community the wonders of sanctity he had seen in other houses. The religious heard him with transports of feeling, and as it were in ecstasy. "Brother," said one of them all at once, "your habit gives forth an odor not of this earth; did you not come from heaven?"

The society of the Angels banishes that of demons, and purifies the air around man. It has all the advantages and none of the disadvantages of human associations. Among men, the less perfect can find precious aid in the intimacy of him who is more perfect; but will not the latter find in a less pure atmosphere what may taint his innocence and virtue?

Angels have often appeared to those who loved to live with them. The Evangelist St. John saw the angelic scenes contained in his *Apocalypse* pass before his vision. St. Paul went through our ranks, and reached even the most sublime hierarchy. Denys the Areopagite told of the organization of the choirs and of the celestial hierarchies. Hermas wrote under our dictation his book, *The Pastor*. St. Augustin had precious views on our nature, our trial, our beatitude. St. Gregory the Great gave his age, and bequeathed to those to follow, those lessons that taught men our perfections and our virtues. St. Bernard has described magnificently the action of God in each angelic choir, and traced pages which are an eloquent invitation to seek the society and the friendship of the Angels. To St. Thomas is due the greatest effort of reason aided by faith to recount the life of pure spirits. His ideas and his language are the reflex of our own. His perfect purity procured him this privilege. He was pure, in fact, as a heavenly spirit. From the day two Angels girt his

loins with a mystic chord, his heart and his senses were not even grazed by temptation.

The souls that have been rejoiced by the sight of Angels, have conversed with them, asked their counsel, experienced their aid, are numerous. St. Margaret of Cortona received daily the visit of Angels and precious teachings. St. Mary d'Oignies directed her conduct in all things by the orders her Angel brought her. St. Frances of Rome enjoyed the visits of her Angel and those made her by the Angel of her child who had died in the flower of his age. St. John Chrysostom saw the Angels descend around the altar while he was celebrating the Holy Sacrifice. St. John of Ravenna was called Angeloptes, or Seer of Angels, on account of the frequent visions of Angels with which he was favored. St. Ambrose heard an Angel dictate to him the words he addressed to the people from the pulpit.

But listen to a soul tell, herself, her relations with the Angels. A page of the Seraphic Theresa could not deface the *Memoirs of a Seraph*. "Although the Angels appear to me frequently, it is nearly always without my seeing them. But it has pleased sometimes our Lord that I should see one at my left, in bodily form. He was small, of marvelous beauty, his countenance shining with such light that he appeared to me to be one of those spirits of the first order who are all on fire with the love of God, and who are called Seraphs. They did not tell me their names, but I saw there was a very great difference between them in heaven. This Angel had in his hand a dart of gold, the point of which was very large, and which seemed to me tipped with fire; it appeared to me that he buried it several times in my heart, and that

every time he drew it out he tore from me all within me, and left me burning with such great love of God, that the violence of this fire made me utter cries accompanied with such joy that I could not desire to be freed from it, nor find repose or content but in God alone. This pain I speak of is not corporal, but wholly spiritual, although the body is not without a good part in it, and the sweetness of the interviews that take place then between God and the soul is so wonderful that not being able to express it, I pray Him to cause those to experience it who will think that what I say is only "imagination and fable."*

Thousands of other souls have drawn from their relations with us the virtues with which they embalmed the earth; but these relations remained a heavenly secret.†

May the word inspired by us which fell from the lips of the great St. Leo as he spoke from the elevation of his pontifical chair re-echo ever in the Church, and find a resting place in the heart of each one: "Make to yourselves friendship with the Angels."‡

* *Life of St. Theresa*, by herself, c. 29.

† Bollandists.

‡ Make friendships with the angels.

XVIII.

THE LAST JUDGMENT.

AT the sight of the scandals that desolate the earth more than one Angel have offered themselves to God to exterminate it. But God has answered: "Wait, let the harvest ripen."

The harvest ripe, we shall soon gather the good grain into the storehouses of the Heavenly Father, while sterile and poisonous plants will be thrown into the flames of the furnace.*

A general judgment opened the series of ages; a general judgment will take place to close it. In the last as in the first we shall take part in the action of God, and rays of His glory will be reflected from us.

The signs preceding the great day will be our work. To commence to punish men by their own perversity, all we shall have to do is to leave them to the free scope of their passions. Egotism, hate, perfidy, violence, persecution, will soon have made the earth a sojourn of horror.

Physical disorder will be coupled with disorder of morals. It will take on such rapid development, it will attain such proportions, that soon the last man will have disappeared, and there will not remain on the surface of the earth a single living being.

*St. Matth., c. 13, v. 30.

An universal conflagration will forthwith reduce everything to ashes.

After a marked delay, we shall give the great signal of resurrection. We shall give that great call which all will hear and none will fail to heed: "Arise, ye dead, and come to judgment."

By our ministry is immediately gathered the dust that was formerly the bodies of men, and the face of the globe disappears for the multitude of generations reassembled.*

Heaven and hell open. From one side and from the other fly, like clouds, the souls that are to reanimate these bodies.

It belongs to divine power and to divine justice to operate this new union of bodies and souls, which exceeds, like the first, the power of all creatures.†

In the midst of space, where are moving only the extinguished stars, appears all at once a throne borne by the Angels, and upon the throne a Judge, a God, Jesus Christ.

Armed with His Cross, He comes in His power and majesty to preside over the last assizes of the human race. "Come, My Angels, join Me in My sovereignty, and with Me judge the universe. Before you I will acknowledge him who confessed me, and I will be ashamed of him who was ashamed of Me.‡ Let the faithful sheep be on the right; on the left the impure goats!"||

* The gathering of the ashes and their preparation to repair the human body: for this God will use the ministry of the angels. (St. Thomas, q. 78, art. 3.)

† As the soul is created immediately by God, so will it be immediately united with the body by God, without any co-operation on the part of the angels. (Ibid.)

‡ St. Luke, c. 12, v. 8, 9.

|| St. Matth., c. 25, v. 33.

Reëchoing his voice, we repeat: "The faithful sheep to the right; the impure goats to the left!" and we at once make the great separation.*

"Slaves of vice and of passion, to the left! Hateful hearts and full of gall, rapacious and unjust souls, to the left! Obstinate heretics, proud philosophers, impious blasphemers, cowardly Christians, to the left! Ye that corrupted and gave scandal, persecutors of innocence and of virtue, to the left! To the left, traitorous Judases, hypocritical Caiaphases, impure Herods, cowardly Pilates of all time!"

"But ye, O innocent souls! who preserved spotless the robe of holy baptism, and ye, O repentant souls! who washed away the stains of your garments in the Blood of the Lamb, to the right of Jesus Christ! And ye, guardian spirits of your virtuous children, faithful parents, with them to the right! Heroic mother of the Maccabees, with your seven brilliant martyrs, to the right! To the right, martyrs of purity, martyrs of faith, martyrs of good example, martyrs of all holy laws, with your noble wounds shining like jewels!"

The separation completed, a ray of divine light descends to the very depth of each conscience, and shows it to every eye. Glorious revelation for the just! humbling confusion for the sinner!

All understand it at this moment: the end God has in view is to confirm in the most striking manner the sentence pronounced upon each one at the particular judgment, to justify the conduct of His Providence in the government of the world.

Thousands of intelligent creatures have condemned

His wisdom, and have seemed to prevail over Him. Instead of confounding them, He has been silent. He has been silent, but with the intention of one day breaking that long silence, of splendidly manifesting His glory and the shame of His enemies.

Every creature, in going to take its place for eternity, must be able to say: "Thou art truly just, Almighty God, and all Thy judgments are equitable."

The Sovereign Judge rests His eye upon the elect, and says to them:

"Come now, Blessed of My Father, possess the kingdom prepared for you from the beginning of the world."

And, turning toward the reprobate, He adds:

"Depart, accursed; go into eternal fire prepared for the devil and his angels."*

Following the Lamb and the Cross, the elect and the Angels mount up in glory.

Through the yawning earth, the damned men and demons go down into the abyss.

The city of good and the city of evil will no longer be in strife. They will never be again in mutual relation. An impassable chaos divides them.†

Our work is accomplished. Up to the present we have been the instruments of justice and of mercy. We are to-day the witnesses of the eternal triumph of the one and of the other.

Without being aware of the day nor the hour when these imposing scenes will begin, we know the great part we shall have in them.

* St. Matth., c. 25, v. 34, 41.

† St. Luke, c. 16, v. 26.

XIX.

BETWEEN HEAVEN AND HELL.

AT the moment of the flight of the elect heavenward, and of the fall of the reprobate into hell, numerous Angels remained there, looking forth from glory. What object is it fixes their attention? what mission remains to be fulfilled?

See those souls with countenance impressed with sweet joy, of look veiled with modesty, of confident bearing. Having come to judgment they have remained in the space left free by the great separation. Their Angels are going to conduct them to the place of their eternal residence.

For the Angels who are all glorified or damned there are but two places of sojourn in eternity. For souls there are three.*

In an intermediary city will be the souls who during their earthly life committed no grievous fault, but who died in original sin. There will be the millions and millions of little children carried off prematurely before receiving the baptism of regeneration.

In these souls no ray from on high shines; they do not see the face of God; they do not enjoy celestial beatitude; they possess neither grace nor glory; they are not in the supernatural order.

* By divine justice heaven is allotted to the saints, hell to the wicked, the earth to children dying in original sin. (Corn. a Lapide, *on St. Peter*, 2 ep., c. 3, v. 13.)

And nevertheless they suffer no pain; they are not tormented by any apprehension; they have the assurance that there will never be anything in common between them and the damned.

In seeing the happiness of the elect, they are not saddened; they know that if they are deprived of it, it is not through their fault, nor by the violation of any right due them. In the perfect candor of their spirit, they pay homage to divine equity.

They too have undergone their judgment. Objects at the same time of justice and of mercy, they adore the sentence that excludes them from heaven without condemning them to hell.

In the universal restoration they have received great favors. Their intelligence, their will, their imagination, their heart, all their faculties, even their bodies and their senses, have been raised to a high degree of perfection.

They can now admire and taste in a more vivid way the beauty and the excellence they admire in creation. They know God and love Him with a natural love as their Author. They thank Him for having created them and for having preserved them from sin and from damnation.

They love the elect, and, among the elect, those especially who have been their relations; they love the Angels and are grateful to them for their good offices.

United in a friendly and cordial manner in one society, they will live a sweet tranquil life, full of charm, and will enjoy a very great natural happiness.

God will not then have created uselessly, and uselessly placed in the universe this multitude of souls of little children. Far from remaining inactive, these souls, on the

contrary, will be full of life and action, and will not cease to praise the Author of their natural beatitude. *

The Angels, without manifesting themselves to them in their state of glory, will lead them to the place of their definite sojourn, will often visit them there to entertain themselves with them speaking of the divine beauty and goodness.

This sojourn will be the terrestrial globe. It is there that at the sight of the sun, the stars, the firmament, the rivers, the mountains, the seas, space, and of all regenerated nature, they will feel themselves constantly excited to raise their thoughts to the Creator, and bless His name. †

* Lessius, *on the Divine Attributes*, l. 13, c. 23. A long and beautiful thesis which is thus summed up by Cornelius a Lapide: Lessius, from St. Thomas, Scotus, Marsilius, De Soto, and other scholastics, teaches that these infants will appear in the general judgment, will receive the pain of loss, but will be perfected in their intellect, will, and other natural faculties, so that, content and happy, they may live for all eternity in concord and unity, love and praise God, because He preserved them from sin and from hell, and adorned them with such great gifts of nature that they can contemplate created things, and especially the excellence of their soul as well as that of the angels, and thence admire and glorify the Creator; for otherwise they would be eternally idle. For it is not to be believed that God wills so many millions of souls to be always in idleness, and as if in vain in the world. For if, as doctors everywhere teach, these infants, God so providing, do not feel grief at the loss of the kingdom of heaven, because they did not lose it through their fault; why should not we believe that in the common restoration of the whole world, they are to be made perfect in the natural order, so as to know, love, and praise God, and so live a quiet and happy life? Thus Lessius; and he confirms what he says with many reasons.

† What place is better fitted for these infants than the earth? For they will be able to behold and contemplate on it the sun, the heavens, the stars, the sea, and all other objects, and by means of these love and praise God. (Corn. a Lapide on St. Peter, 2 Ep., c. 3.)

XX.

THE ONE CITY.

WHEN good and evil will have seen their long strife close, and their eternal separation accomplished, the elect and the Angels will form but one city.*

Souls will be incorporated into the nine choirs, or rather the nine choirs will be incorporated into the mystical body formed by Jesus Christ, by means of souls. By reason of the dignity of its Head, this body is above all the choirs of heaven united.†

The definitive constitution of the holy city depending on the free disposition of grace, and on the free coöperation of the human will, it is not yet fully known to us. Each day will bring its revelation till the end.

We know, however, that the Mother of God will keep, in glory, the rank she received on her reaching it, and that she will always be immeasurably raised above the Angels and men.

Lucifer, being the most elevated of pure spirits by nature, would have been the highest in glory had he remained faithful. Lucifer having fallen, will the highest place be held by an Angel or by a soul? Neither Angels nor men will know this before the last day. It will

*There will not be two cities of men and of the Angels, but one. (St. Aug., *City of God*, l. 12, c. 1.) Both will be one by eternal fellowship. (Id., *Enchiridion*, c. 56.)

† Bossuet, *Letters*.

belong to that creature that, after Mary, has most loved God.*

There will be souls equal, nay superior, in merit to the Angels of various grades. The Angels performed in the day of their trials, acts very perfect; but they had but an instant to merit. Human souls have sometimes long years of faithful service, and can multiply, without ceasing, their meritorious acts.†

There are souls worthy of glory, though inferior to the lowest of the Angels. Such are the souls of little infants that died with only the grace of baptism. These souls will come next to the ninth choir, of which they may be regarded as the complement.‡

From the glorious city there goes up to God ever the hymn of thanksgiving.

Thanksgiving from the Angels for that rich nature, that abundance of grace, that weight of glory they received of divine goodness; for their part in divine Providence and their concurrence in the work of man's salvation; for those sweet relations which it was given them to contract with souls in guiding them in the road to heaven.

Thanksgiving of souls for their creation, their redemption, their justification. Creatures dead, given back to life by the virtue of the Precious Blood; dead again,

* Whether some men are to be happier than all the Angels, is uncertain, nor can it be affirmed with foundation, although neither can it with any greater foundation be denied. (Suarez, l. 1, c. 14, n. 19.)

† By the gift of grace men can merit so great glory that they equal the Angels, according to each grade of the Angels. (St. Thomas, 1, q. 108, art. 8.). Man, made of vile clay, while he overcomes earthly taint, while he breaks the stimulus of blood, while he triumphs over the passions of the flesh, surpasses the Angels by merit, but not by nature. (St. Chrysologus, Serm. 119.)

‡ Many are inferior in glory to all the Angels, as is manifest in infants that die in the state of grace. These can be said to either constitute a new order, or to be aggregated to the lowest order of Angels. (Suarez, l. 1, c. 14, n. 19.)

dead a thousand times, always resuscitated, always pardoned! What souvenirs! what impressions! To have deserved so many times hell, and to see oneself in the glory of heaven! Eternally will they sing the mercies of the Lord!

God is all in all, and in all God loves as He is loved; but this unity of principle in the life of glory does not interfere with the particular intimate relations of souls and of Angels.

Time has prepared for eternity the most delightful relations and unions. All souls have received from the Angels great benefits. They owe to them, after God, their salvation. In distributing their parts on earth, God had in mind to prepare and bring on this mutual cordiality. It was always in His designs.

In heaven, each soul recognizes his benefactor and is recognized by him. The ministry of the benefactor is ended, as far as regards salvation, but not in what regards increase of glory. And the gratitude of the soul for the one and the other benefit will never have an end.*

On earth, how restricted are the relations of man! Unknown by those who preceded him, and by those who will follow him, he is isolated even in the midst of his contemporaries.

The relations too were, besides, cold, superficial, without intimacy, without true interest. Where are the spirits and the human hearts that find their delight in mutual communication?

Among the Angels from the first instant and for ever,

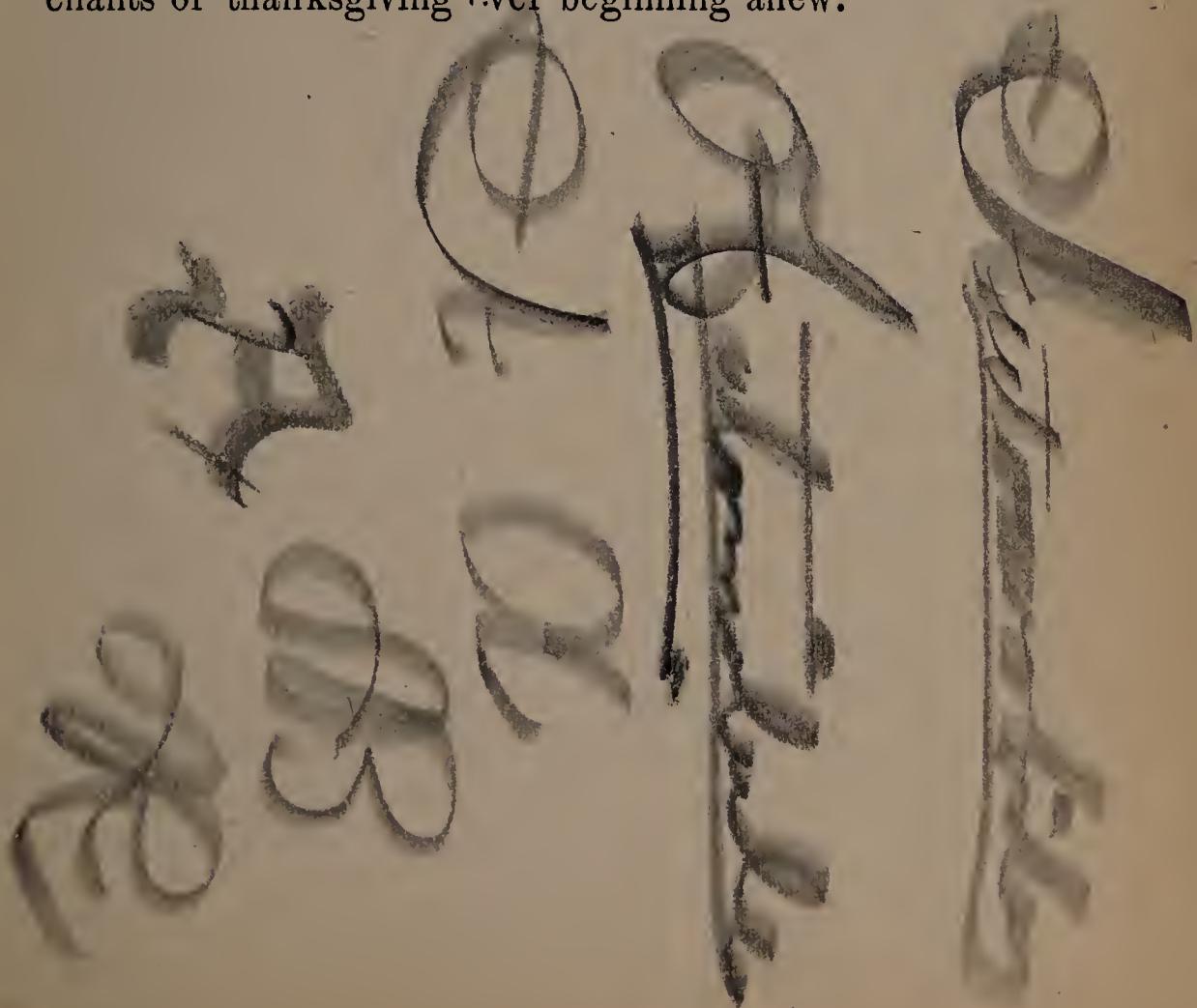
* Although after the day of judgment men are no longer to be led to salvation by the ministry of Angels, still those who have already their salvation, will have some illumination from the offices of the Angels. (St. Thomas, 1, q. 108, art. 8.)

each had relations with all ; relations that were constant, cordial, full of affection, unreserved, perfect.

Union is brought about by unity of destiny. In the Angels and in men there is the same vision, the same love, the same delight, the same eternity.

Through that variety of hierarchies and of choirs, we shall see another variety, ravishing too, that of the Patriarchs, of the Prophets, of the Apostles, of Martyrs, of Doctors, of Confessors, of Virgins, of innocent souls, of repentant souls, of souls of old men or of infants, all beautiful to-day, all smiling and brilliant with youth.

Among all these dwellers in the same country, who have arrived from exile, recognizing each other and loving each other, will be told without end the marvels of divine goodness, and there will be heard harmonious chants of thanksgiving ever beginning anew.



BOOK THE EIGHTH.

RELATIONS OF THE ANGELS WITH THE MATERIAL WORLD.

I.

THE SONG OF THE MORN.

STARS of the morn, we had risen at the dawn to assist at the first work of divine wisdom, and begin the canticle of admiration, in which every creature will soon take part.*

Eldest sons of God, we were up before the awakening of man; we had undergone one trial, the beatific light penetrated us and clothed us, when the magnificent evolutions of the six days commenced.

It was given us to see, under divine action, chaos become animated, illumined, rise to magnificent proportions, change itself into this beautiful universe.

Thanks be to Thee, O Lord! for having made us assist at this unique spectacle, to have made us take part in Thy works, inviting us to celebrate them with Thee!

The first object of our admiration in matter is its creation. To God the creation of spirits and that of bodies is equally facile. In the Angel and in the atom, infinite

* Job, c. 38, v. 7.

power acts without effort. God wills: spirit and body, everything exists.*

Still, if one of these creations ought to appear to us more surprising, it would be that of the atom. When spirit produces spirit, there is mystery; but there is preserved analogy between effect and cause. But when spirit produces matter, all analogy disappears, and the mystery is shrouded in new darkness.

Our eyes opened on the mass of confused elements, and at the view of the Spirit of God brooding over the waters and giving them fecundity, we prostrated ourselves in adoration.

At the opening of every new day, bringing its own wonders, at the appearance of light, of the firmament, of the waters, of the earth, of the stars, of animals, we were thrilled with joy, and we reechoed the word of approbation cast by the voice of the Infinite upon the bosom of the infinite.†

But when God, to fix our attention, had said to us: "Let us make man to our image and likeness;" when He had made us assist at the production of His last and most beautiful masterpiece; when we saw rise before us that being like to none other, formed of body and soul, invested with universal royalty over animals and plants, our admiration had no limit.

Our acclamations recommenced, and we reechoed with new transports the divine word.‡

* He created Angels in heaven, little worms on earth; nor was He greater in those, nor less in these. (St. Aug.)

† Gen., c. 1. Seized with astonishment at what they saw, at each thing made they applauded the Maker with joyous acclamations. (St. Basil of Seleucia.)

‡ Gen., c. 1., v. 31.

Passing through His hands after creation, matter without form received from God regularity, beauty, harmony.

The universe, brilliant, full of life, full of grace, has just received its crowning honor. It is complete, perfect. Behold it beginning to poise itself in space before the throne of Divine Majesty, like an immense censer of gold.*

To us belongs the honor of keeping in that censer the fire of our ardor, casting into it the incense of our praise, to give it the movement of our hearts, to accompany its oscillations with the beautiful words the Church will use one day:

“Glory be to the Father, to the Son, and the Holy Ghost.”

These first outbursts of admiration and of love, at the successive apparition of the masterpieces of the universe, were our song of the morn.

It is sometimes given to men who do not know the truth, to have a presentiment of it.

After having put the last touch to this work, a philosopher tells us, the Divine Architect seeing a prophet in admiration, asked of him if, in his opinion, some new creation was wanting to render it perfect.

“No,” replied the prophet, “I see nothing wanting; all in the universe seems to me complete and perfect.

“But I would, as I look upon the work, wish to have now a spectator with a mission to tell of it. To simply recount its wonders would be the most beautiful and harmonious music in praise of the Author.”

* The Angels were stupefied at the very sight when they beheld the multitude, beauty, order, utility, variety, ornament, splendor, agreement, and all other things which they see better than we. (St. J. Chrysostom.)

Pleased with the answer, God created forthwith the harmonious and musical race of sacred poets.

In recognizing the necessity of a spectator charged with celebrating the divine work, the philosopher gave proof of intelligence; but in supposing that to send a spectator God had awaited the advice of one of His prophets, he erred.

From the beginning, coëval with His work, God created musicians and singers charged to celebrate its grandeur. Are not the Angels a race by excellence, harmonious and musical?*

* Philo, *De Plantatione Noë.*

II.

FULL KNOWLEDGE.

HIS work terminated, the Lord enters upon a mysterious repose, and gives us the example of contemplation.

By leading man, in our turn, to the contemplation of the universe, we shall teach him to discover the traces of the hand of God, and to rise from the work to the Author of it.*

Everything in this mysterious universe is known to us, everything there is for us the subject of inexhaustible admiration.

Our ears are open to millions of voices of earth and of heaven, and the least murmur is as clearly perceptible as the loudest sound.

Nothing intercepts the interior rays of supernatural light that illume us. In this light the world appears to us as an atom, and an atom as a world.

The universe offers us two abysses equally mysterious: an abyss of grandeur and an abyss of littleness.†

What an abyss of grandeur in the reunion of these spheres sown in the bosom of space!

The sun is the centre of a system which undergoes his influence and obeys him. Beyond the solar system, a

* Man is aided by the Angel that he may more perfectly arrive at the knowledge of God through creatures. (St. Thomas, 1, q. 111, art. 1.)

† The super-celestial spirit, by the nearness of his nature alone and by its vivacity, is able to seize the greatest truths, and penetrate the most secret. (St. Bernard, Serm. 3, *on the Canticles*.)

subject of interminable study, the eye of the man of science perceives luminous points at such a distance that it would be tempted to take them for brilliant dust. Each of these points is the centre of another system like to the first, or vaster still.

Let man take the most powerful instruments of his invention; let him augment the range of sight ten-fold, an hundred-fold, a million times. Beyond this luminous veil, he will see spring forth points not less luminous, with nothing that reveals a common centre.

And all this but feeble dust, a light atom, compared with what is beyond, with what he will never see. The look of man scarce reaches the border of this immense and unfathomable ocean. Inaccessible to him will ever be

The deserts of space and the measureless plain,
Where worlds on worlds are heaped again.

Overwhelmed by so much grandeur, let him turn to the opposite part of creation; let his eye penetrate into this abyss of littleness: his admiration will not be less great, nor his insufficiency less evidenced.

The three kingdoms of nature open to him a way without limit in the gradual descent to what he calls the infinitely small.

A particle of gold, extended by his art into a long thread, permits him to calculate that it is divisible into an infinity of yet smaller particles.

The perfume of a flower, carried incessantly by the wind and always persisting, announces the incalculable number of molecules that come from its calyx.

Animalcules living in a drop of water are counted by milliards; and at the farthest point of littleness which it

can reach, the science of man yet sees through it a new world of animated beings smaller and smaller, reproducing and propagating themselves.

Where will this descending progress stop? What may be, after this view and these data, the total number of beings organized or not in the universe?

Above as below, in the star as in the atom, in the relations of the infinitely small to the infinitely great, in the secret bonds that unite material beings and constitute them in one only and harmonious unity, abyss, abyss unfathomable for man.

Now this double abyss is clear to us. Our intelligence grasps equally the depth and sees the limits. Our look dominates the assemblage of worlds, and takes in the least detail. It ranges from one globe to another, and goes down into the very heart of nature to lay hold of the most hidden laws.

We know the essence, the qualities, the affinities, all the properties of matter. We follow its perpetual movement and continual transformations. We know what under our hands will be produced by contact, by separation, by combination of particles the most attenuated; what wonders of force, of velocity, of color, of perfume, of harmony, of form, we can obtain of the most subtle elements. In us is constantly fulfilled the desire which man is ever impotent to attain to: we know the causes.*

In a word, nothing escapes us; our view embraces all the scale of creation, and we can enjoy all the perfection of the divine work.

How much power the little man knows has in detaching him from the earth and in calling him to higher as-

* Happy who the causes of things could know. (Virgil, Georg. 1, 2. v. 490.)

pirations! That soul had felt the influence of these incomparable beauties, who in the midst of paganism cried out:

“While I consider all these stars with their distances, their dimensions, their brilliancy, and I strive to rise to their grandeur by thought, and take part in their magnificent play; while my eyes insatiable gazing on this spectacle, remain there by day, and go thither by night; while I am beside myself with such delight, of what import to me what I trample under foot?”*

* What is it to me what I trample under foot? (Seneca, *Consolations, to Albinus*, c. 9.)

III.

THE UNIVERSAL MOTORS.

AT the time God made us assist at the formation of the universe, He entrusted to us its guidance and government.*

Applying to material things the vigor of our will, we regulate the force which they received from the Creator. We, by this, produce those movements, sometimes grandiose, sometimes imperceptible, always harmonious, the fixed rules of which repose in the divine will.†

Movements of solar worlds, that go on separating, approaching, balancing, describing delicate curves, immense, which are made on the very limits of creation and border on the infinite.

Movements of atoms that play in the ray of the sun or in a drop of water, and which are not less varied nor less harmonious.

All these movements united form the life we give the whole.

* When God laid the first foundation of this beautiful mass, that all might go on under guides of His, He begat ministers of His kingdom, although He Himself oversaw the whole. (Seneca, in Lactantius, l. 1, c. 4.)

† All things corporeal are ruled by Angels; and this is not only laid down by holy Doctors, but also by all philosophers, who declare that incorporeal substances exist. (St. Thomas, 1, q. 110, Art. 1.) The Fathers of the Church are unanimous, as St. Thomas says, in teaching that God governs the world, even the material world, by the ministry of Angels. St. Justin, Athenagoras, Theodoreetus, Clement of Alexandria, St. Gregory Nazianzen, Origen, Eusebius of Cesarea, St. Jerome, St. Augustin, St. Hilary, St. Ambrose, St. J. Chrysostom, St. Cyril, St. Gregory the Great, use identical language on this point. (Theologia Claromentensis, *on the Angels*, c. 4, art. 4.)

The great and beautiful laws human genius has grasped without being able to give the name of the immediate executor, are the divine will done by angelic wills.

They form the programme traced us for the maintenance of universal order.* Attractions, repulsions, infinite movements, order always, order everywhere: this is what we know how to draw from the properties of bodies; this is our work.†

Principle unique, synthesis of a wonderful simplicity: as many inaccessible secrets, the knowledge of which is reserved to us.

From the low region of the little world he inhabits, man seizes but in part our action, and never can raise himself to the level of the whole.

We applaud his efforts, and rejoice in his discoveries.

In the learned and pious solitude he had made for himself, we stood around that genius as great as modest, that humble priest of Jesus Christ, who was the first to recognize the movement of the earth and of all the planets around the sun.‡

We were present and attentive when another genius succeeded in formulating the laws of this movement. We

* The Angels are the rulers of this world, presiding over the elements, moving the heavens, and the ministers of Divine Providence with regard to bodies, both celestial and elementary. (Vivien, *Angel.*)

† "Cohesive force, force of affinity, force of attraction: but what is a force? We know nothing about that." (Arago, *Lessons at the Observatory.*) None of the great geniuses of whom science is proud, has pretended that force, the cause of universal movement, is a property of the bodies themselves, and cannot be attributed to a principle which is immaterial. Between the beautiful thesis of the holy Doctors, and the data of science, no incompatibility could be found. "It remains therefore that the motion of the stars is voluntary. Whosoever sees them, should he deny there are gods, not only would he speak unlearnedly but impiously." (Cicero, *on the Nature of the Gods.*)

‡ Copernicus.

saw him fall on his knees, thank God, and admire the patience the Sovereign Author had had in waiting six thousand years to find among men a contemplator of His works.* Among the Angels God had had from the beginning innumerable contemplators.

At last we saw appear him who was to discover the generating principle of these laws of the universe. Greater than all those who had preceded him, he was not to be less modest. We gathered the words that escaped from his soul, at the moment he gave to his contemporaries and to history his beautiful discoveries:

“I know not what the world will think of my labors; for myself, it seems to me I have only been a child playing on the border of the sea, finding now a pebble more polished, and now a shell more pleasingly variegated, while the ocean of truth spread itself before me unexplored.”†

By these movements, so varied in their grandeur, their direction, their form, their rapidity, we measure time.

The movements, in fact, are not a simple and monotonous repetition of the same effects by the same cause. The years, the hours, the least instants, bring their modifications.

Among the inferior globes, some accomplish their revolutions in some months, others in some years; but dominated and carried forward by more powerful globes, they take part in movements of vaster proportion and of longer duration.

The sun with the planets of his sphere of activity, moves around another sun, which is coördinated to a still

* Kepler.

† Newton.

higher sun, and so on to a fixed centre known only to us.* The combination is universal, the mechanism of perfect unity.

When the system of worlds will have completed the first time its career, when each world will have been brought back to its point of departure, then only will the great year, the absolute year, close.

Order, immense and perfect, produced by us in execution of the divine behests!

Vast field open to our zeal, having no limits but those of creation, extending from the gates of heaven to the threshold of hell!

Our action is always so in keeping with the nature, the dimensions, the situation of each planet, that it seems to come from the planet itself.

Human reason, deprived of the aid of faith, seized upon these movements one day, contemplated them, was by them carried away. It recognized an order of which it could not give the credit to blind matter, and cried out: "Yes, the movement of the stars is a movement that comes from a will!"† This movement, in fact, is voluntary, and doubly so, for it proceeds from the will of God who ordains, and from the will of the Angels that execute.

One day that same reason had an illumination more lively still. Transported all at once to the midst of the firmament, it is overcome by the magnificence that sur-

* The sun is only an imperceptible planet in relation with another sun around which it revolves, and this other sun is without doubt itself carried into space, without our being able to assign a fixed centre around which all these revolutions are accomplished. (Pouillet, *Experimental Physics and Meteorology*.)

† It remains that the motion of the stars depends on a will. (Cicero, *on the Nature of the Gods*.)

rounds it, by the harmony of a force and of a gentleness that are incomparable. It recognizes the celestial music of the spheres in their various movements. It distinguishes the sharp sounds of those that have a more rapid movement from the low notes of those the movement of which is more slow.

Men who have imitated these sounds by their instruments, or by voice, and have sung the glories of the Creator, have opened to themselves those brilliant heights.

But the common race of mortals, of ear dulled by inferior sounds, seizes neither the grandiose harmony of the spheres, nor the ravishing music of atoms.*

Beautiful picture, honoring the intelligence that gave birth to it, but in which faith will see realities more beautiful still.

* While I was gazing stupefied on these things, as soon as I came to myself, I said: "What is this? What is the great and sweet resonance which fills my ears?" It is, said he, that which, made up of unequal intervals, yet distinct in due proportion, is caused by the impulse and movement of the orbs; which tempering the acute with the grave in an equable manner produces varied concert: for movement could not be brought about with so great silence. By imitating this with strings and song, learned men have opened to themselves a return to this place: just as others, who with excellent talent have cultivated during life divine studies. (Cicero, *The Republic*, I. 6, c. 11.)

IV.

THE LIFE OF THE EARTH.

By directing the stars in their respective paths traced out to them, we bring on the seasons, each in its time. We distribute freshness to spring, heat to summer, its treasures to autumn, its frosts to winter.

Air, water, fire, earth, fluids, all the elements, are in our hands, docile agents with which we produce wonderful effects. We prepare tempests and storms in the air. We direct their travel, measure their violence, chain their fury, cause serenity to follow mists. We command the winds to blow, the streams to course, the dew to cool the surface of the earth.

We preside over the blooming of flowers, the growth of trees, the germinating of grain. In each blade we lay the manna, and in the fields, as in the desert, men gather the bread of heaven. The fruits, the meadows, the diverse plants that nourish living beings, are the work of our hands.

We maintain the life of animals everywhere it pleased God to create them, in the depths of the sea and in the drop of dew, in the thick forest and upon the leaf of the bush, in the seclusion of the valley and on the mountain top.

We give the bird its ornament, its voice, its gayety; the insect its movements, its lively colors, its destiny;

the lamb its fleece, the ox its strength, the horse its swiftness.*

Whatever diffuses and preserves on earth order, beauty, movement, comes from our continual action under the continued will of God.

We are the foster-soul of this globe, the interior spirit that moves it, the breath that gives it life.

This human wisdom has felt beforehand without understanding it. Powerless to explain the universal effect which struck it, it imagined a vast soul united to the mass of globes, moving them, illuminating them, preserving in them their life.†

It is the distorted remembrance of our ministry that is found in the multitude of subordinate divinities with which paganism peopled the universe.

In fact, did not the pagans believe that, among these divinities, some presided over seasons, over months, over days; others over forests, over fields, over fountains, over rivers, over the sea; others again over flowers, over trees, over harvests, over flocks?

When truth disappeared, error that succeeded it still preserved some glimmer of it.

We represent in our ministry, as far as simple creatures can, the fertility and the munificence of God. By us is wrought the conservation of life and its transmission through the vicissitudes of time.

God governs according to His will. Nothing is accomplished in the universe without an order that has emanated from the court of the invisible King of ages.

* Angels do not move the heavens to preserve them, but on account of the perpetuity of things capable of being generated by continual succession of generation. (Suarez, l. 6, c. 19, n. 10.)

† Virgil, (*The Eneid*, l. 6, vv. 724-732.)

But when the will of God decides, it is our will that carries out the decision.

We are the feet, the hands, the eyes, the intelligence, the heart of God externally. In the physical world, as in the moral, we are His Providence. To honor us, He willed to unite us with Himself, make us take part in His continual action upon the earth.*

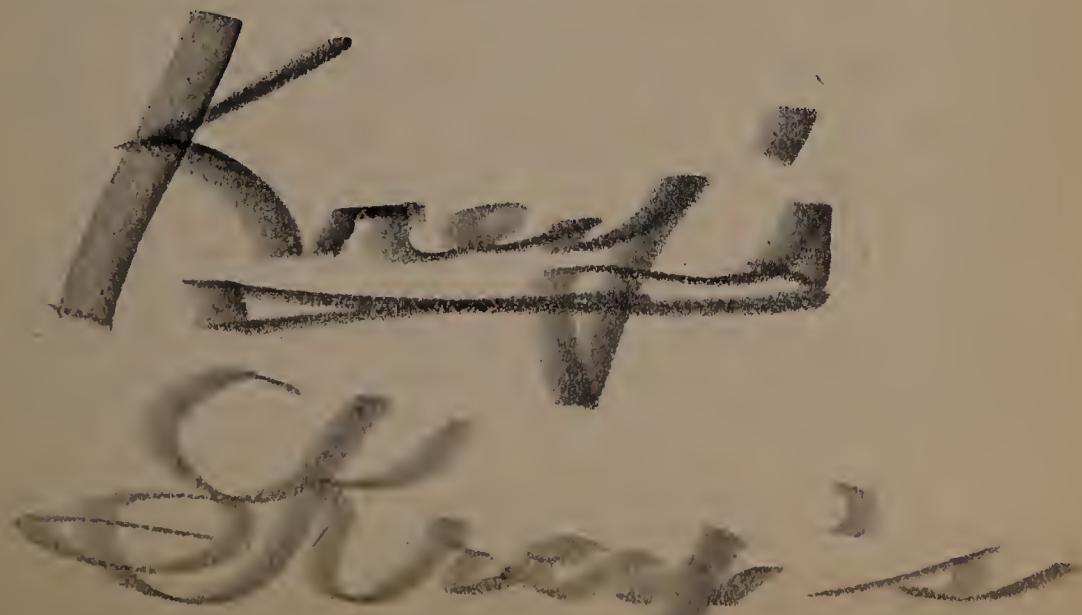
It is for us a matter of indifference whether we govern such a class of beings, or produce such a movement, or execute such an operation. The beauty of each part is not in the brilliancy that attaches to it, but in the perfection with which it is carried out. To share the divine sovereignty and munificence is always great and glorious.

The universal movement of spirits and of bodies comes then from the same impulse, and, under our immediate action, forms one cadence, one harmony.

How transporting, in the bosom of the Infinite, this sacred dance of atoms and of worlds, led by pure spirits, under the high direction of the one Chief, who is God!†

* If perchance we wish to understand the Angels to be the eyes, the ears, or the hands, or the feet of God, we have the authority of probability. (St. Hilary, *on Ps. 129.*)

† The spiritual order in concert with the material leads the dance; the pre-
centor of the heavenly, and at the same time of the terrestrial, rules all to-day
in the same house. (St. Theodore the Studite, *on the Celestial Choirs.*)



V.

THE CONCERT OF DAY.

THE Angels know the special end of each creature and the glory it should give the Creator.

Able interpreters of nature, they know the meaning of every movement, of every sound, of every object. In them everything is knowledge, and all knowledge in them is blessed of God.

They read in letters of fire in the azure vault the divine magnificence. The instrument that is to celebrate it does not remain silent; the key-board has found intelligent hands to give it life.*

Admiring the wonders without number in creation, we give glory to God for each one of them; we lend to each creature our intelligence, our will, our heart, to know, love, and bless their Author.

'Tis thus the whole material universe becomes an harmonious instrument, full of energy and of life, whence is breathed forth a hymn worthy of God.†

Before evil appeared in the world, when everything there shone with innocence, each touch of the great key-board gave the purest note: the instrument of a thou-

*The beauty of the universe, as if a great poem of an ineffable singer. (St Augustin, *Epist. to Marcellinus*, 138.)

†Thy whole creation ceases not nor fails to praise Thee; nor the spirit of every man, his face turned to Thee, nor animals nor things corporal by the mouth of those that consider them. (St. Aug., *Confess*, l. 5, c. 2.) What is the world? 'Tis a lyre giving forth the sweet concert of Divine Providence. (St. Athanasius, *Against Idols*.)

sand voices resounded in perfect accord with the views of the Creator.

The voice was distinctly heard and understood by intelligent creatures,* which rose from all sides, and ceased not repeating:

“Love! love Him who drew us forth from nothing. It is for you He created us and made us beautiful.”

At this invitation all the creatures of intelligence replied by an invitation not less pressing, not less loving. They sang:

“Praise, O flowers, Him who gave you your pleasing tints, your delightful perfumes.

“Praise, ye little birds, Him who wove your silken robes, decked you in brilliant colors, and taught you your gay songs.

“Praise, ye fish, Him who gave fecundity to the nourishing waters, made for you invisible retreats in their bosom, made the waves your country, and clad you in your scales of gold.

“Mysterious harps of the forests, praise Him who sends the breeze to caress the foliage and draw from it a plaintive sigh.

“Praise, ye fertilizing clouds, Him who sent you, lakes of the air, to freshen the fields of the atmosphere, and to spread yourselves in beneficent rain over the earth.

“Praise, ye living fountains, graceful brooks, beautiful streams, vast rivers, Him who bade you flow, and to repeat, as you go, His adorable name.

“Praise, ye deep oceans, Him who made you after His image, established in your bosom immutable tranquillity; gave you wrath and smiles equally majestic.

* Wisdom, c. 1, v. 7..

“Praise, ye mountains, ye hills, ye slopes, Him who raised you up, rounded you, left upon you the impress of His hand.

“Praise, O earth, O sea, O beautiful vault of heaven, Him who crowned you with His wonders, and filled you with magnificence.

“Tell again, O burning sun, the ardor of our love; tell, O limpid azure, the purity of our hearts; tell, O peaceful stars, our adoration; tell, brilliant day, His brightness; speak to us, silent night, of His majesty; graceful cloud, be the incense of our prayers; happy earth, be His footstool and the support of His throne.”

Everything loves, everything chants, everything adores. Man and angel are united to be the soul and the life of the material world, and to make all creatures take part in the universal concert. By different ways, all our exterior functions lead, as do our interior sentiments, to praise and song.*

The ear of the great old man of Patmos was opened one day to the concert which filled two worlds, and he cried:

“I have heard the creatures who are in heaven, on earth, and under the earth, and those in the sea; I have heard them all saying: ‘Benediction and honor and glory and power to Him who sitteth on the throne, and to the Lamb, for ever and ever.’”†

And during the canticle of the day, as during that of the night, God said: “All is well, perfectly good.”

And the angels, applauding, replied: “All is well, perfectly good.”

*Given to divine praise. (St. Bernard, *on Consideration*, l. 5, c. 4.)

† Apoc., c. 5, v. 13.

VI.

PROFANATION.

DISCORDANT notes were soon to be heard in the great concert, and interfere with its harmony.

Material nature has been carried down in the fall of man. It loses the docility it had under our hands; it gives out false sounds. Without harmony among themselves, creatures no longer unite in the praise of the Creator.

The world of matter withdraws itself little by little from our action, to give itself over to that of the demons and of wicked men. Good disappears; evil invades all.

Not being able to fight against God directly, Satan takes indirect ways: he addresses himself to creatures, and seeks to put them in a state of revolt against their Author.*

The evil spirits penetrate matter, and make their abode there. They make use of creatures, as instruments to exercise their impiety and malice.

All matter was to form part of the religion of intelligent beings. Man, in his worship and festivals, was to sanctify the dust under the most graceful and elevated forms. Art and science were to emulate each other in giving glory to the Creator. Men and Angels were to

*Since he cannot wage war against God, he adopts another mode of fighting when he incites the creature to rebellion against the Creator. (Origen, *on Jeremiah*, Hom. 11.)

animate everything with the breath of piety, and direct everything to its noble end.

Evil spirits and wicked men have turned everything from its first and natural end. Men dig the earth, question the stars, analyze the elements, to tear from them some testimony against their Author. In their studied works, they call together the sciences to impose upon them the cynical language of violated reason—the crime of impious science, the crime of intelligence, repelling, as did Lucifer's, mercy and pity.

Banished faith is soon replaced and avenged by superstition. Wood, stone, gold, the rich metals, are devoted to the worship of idols. They serve only to extend and strengthen the power of demons.*

Air, water, earth, have become peopled with deceiving phantoms. They are infested with the workings of magic, profaned with impious sacrifices. The imagination of man, yielding to malignant influences, has dishonored even the most brilliant of God's creatures. It has placed impure divinities not only in every part of the earth, but also in the sun, the stars, the planets, in all the extent of the firmament. Heaven itself has been soiled by ignoble passions. The passions have made of heaven repulsive mire.†

All creatures, turned thus away from their end, groan at being the slaves of man's vanity, at seconding the malice of evil spirits, at directing against the Creator a power received to give Him glory. There is no star, no

* And what is for them a surer pasture than to avert man from thinking of the true Divinity by the marvels of false divination. (Tertullian, *Apologia*, 22.)

† You have made heaven a bog. (Ibid.)

atom, that does not protest, and complain of it to the Sovereign Master.*

That resounding and all heavenly harp we see given over to the talons of black demons. We hear it vibrate to the breath of criminal passions, give forth sounds of pride, of impiety, of injustice, of cruelty, of vengeance, of lust, of every evil. The instrument of life has become the instrument of death. The work lives and speaks, to pour out upon its Maker insult and outrage.

Every crime stains the spot where it was committed. The universe soon appears to us as a tainted work. We see crime multiply itself on its face, and from all sides we hear ascend plaintive cries. There is groaning, deep, universal, immense; the groaning of servitude and of the slavery that inanimate nature gives forth.†

As a delicate artist whose cherished instrument has been treated with violence by barbarous hands, each of us is indignant. May the hour of freedom come, and through us will nature be avenged!

Our fingers rarely now touch matter to bend its laws to favor man. From outraging God, it passes easily to the punishment of the guilty. On every side appears

* A thing calls out for its owner. The earth can justly say to us: I ought not to bear you, but rather swallow you up, since you have not been afraid to abandon the Creator by sinning, and adhere to His enemy, the devil, and serve him. Food and drink could say: You do not deserve nourishment from us, nay, rather that we prepare for you derangement and death: for you have receded by sin from Him, through whom not even the bird is in want. The sun, too: I ought not to shine for your good, but to avenge my Lord, who is the light of light, the source of brightness. Thus also every creature, with unassailable reason, can rise up against us. (St. Anselm, *Similitudes*, c. 101.)

† Rom. c. 8, v. 22. A beautiful prosopopeia of the Apostle! All inanimate creatures anxiously await with great pain the end of evil. Had they sense, they would groan as in labor, and that from the beginning of the world and of the fall of man till now. (St. J. Chrysostom.)

the visage of crime ; but on every side too is to be seen the scythe of justice.

The demons have closed heaven, and marked the earth with roads leading to hell. In the physical as in the moral world, it is their hour and the power of darkness.*

“ Well then, world tainted and profaned, world that dost profit only evil, and serve only Satan, cease to obey pure hands, be no more guided by angels. Covered with infamy, cast thyself loose, through space ; go and be broken to pieces by some one of those suns the light of which thou dost unworthily absorb. May thy dust rise to the globe that sings the goodness of the Creator ; may it call on thee to change thy ways and henceforth tell of His justice.”

Thus would be tempted to act and speak a man of zeal, were he a witness of what we see. But God and His angels have different thoughts. The material world will not be wholly given up to the invasion of evil. Better days will dawn. Behold the era of mercy and of reparation.

* St. Luke, c. 22, v. 33.

VII.

THE DIVINE BAPTISM.

HAVING become the theatre of the great scenes of the Redemption, the material world will feel the effects of it. It will share in this universal restoration which is to be wrought in Christ. What nobility and glory will on this account be His!

The Divine Word has taken from this world the grains of dust of which He wills to form a body. He asked of it the food to appease His hunger, and the clothing that was to cover His members. He breathed this air, walked on this soil, saw by this light, filled this echo with His voice. He inhabited this world and united himself to it; He made it His cradle, His home, His tomb, His definite sojourn, by the Blessed Eucharist.

This earth has received His tears; what shall I say? it drank His Blood. A great baptism, in which all its stains will be washed away! By the sacraments thousands of channels will be opened; signs, perceptible by the senses, material, will produce, by divine power, grace that elevates and transforms the soul. Armed with the Cross and fortified with these treasures, Holy Church, in every part, will carry on with us the war against Satan.

Water, exorcised and blessed by His hand, no longer gives refuge to the malign spirit; it has received power to put him to flight by a single sprinkle. It blots out the stain of origin, and mingles with the oblation of the

Holy Sacrifice. It purifies, aliments, refreshes, maintains life, both spiritual and material, and thus restores to its pristine destiny.

The stalk of wheat and the vine, bread and wine, become the honor of the productions of the earth by their participation in the most august of sacraments, their transubstantiation into the body and blood of the God Redeemer.

The anointing oil flows to give strength to the athlete at the hour the great struggle begins, as at the moment the final combat takes place.

Fire shines in brilliant flames upon the altars, watches in a peaceful lamp in the sanctuary, changes the grain of incense into an odoriferous cloud, becomes everywhere the symbol of faith, of love, of fervor, of sublime generosity.

The air, giving echo to eternity, is filled with holy hymns, repeats again powerful words, inspires the infernal regions with irresistible terror.

The lying oracles are mute: diabolical possession becomes rare; superstitions vanish; the earth is furrowed by pilgrims going to places near to heaven; the material images of the Virgin and of the Saints see wonders of grace multiplied before them.

Matter, made holy, is changed into temples, sanctuaries, altars, pious images, sacred symbols. It gives itself over to every art to honor them all, and by the voice of each one tell anew the praises of God.

If there are still places in the world stained by men, haunted by demons, there are too places of touching souvenir, sanctified by the mysteries of the Incarnate Word, made illustrious by the immolation of the martyr, and become sacred spots of pilgrimage for the angels.

The Redeemer in this way banishes from creation the gods of matter. Air, fire, water, animals, stars, lose their sacrilegious divinity, become again docile under our action.

At the instant this universal regeneration is accomplished, a strange sound is heard in heaven and in hell: it is the quaking of the throne of Satan, in the heart of matter; it is the clanking of the chains with which he had bound the world, and which are flying in pieces

VIII.

THE CHARIOT OF GLORY.

IN the immense fleet spread over the boundless and fathomless ocean of the infinite, among those vessels of every form and size, moved by the same wind, there is one the angelic eye discerns, detaching itself as a brilliant point upon the common ground, and bearing the pavilion of honor.

It is that which carries the great treasures, where the seat of authority is, to which all homage goes, whence come forth the orders, which the movements obey, the centre of all this harmonious unity.

It is the earth, adorned with the standard of the cross, bearing the treasures of the B. Eucharist, brilliant with the merits of the Redemption, the centre of life, the reason of the material world.

Among these suns and these worlds, poised in space, these burning and brilliant spheres that absorb everything in their heat and light, and which appear by their weight and mass to dominate the earth.

To our eyes, it is the earth, the sphere of inferior dimensions, which is the most brilliant, and which exerts a sovereign empire.

Without it the torch of day, that of night, each of those vast suns, centres of so many systems, would be cold, dull, inactive.

Since the Incarnate Word touched its dust, and made

Himself one with it, this world is a focus of glory, sending to the farthest limits of creation the rays that come from its atoms.

To it, to this sun of suns, belong the most beautiful halo, the richest splendor, the most perfect beauty.

The material world is the chariot of divine glory; the suns are its brilliant wheels; the days and nights are its movements; time its march; the angels are its invisible conductors; the earth is its seat of gold.*

This triumphal car goes from eternity to eternity. It carries the Redeemer, and with Him the wonders of His justice, those of His mercy, the mysteries of the Incarnation and of the Blessed Eucharist.

Millions of millions of spirits are at His right, and millions of millions at His left. All follow Him with their joyous acclamations; all point Him out for respect and for praise:

“Salute the earth, O brilliant sun! and learn of it to carry farther the glory of thy Creator.

“Salute the earth, O moon! send it thy sweet reflection through the night, and be an humble servant.

“Salute the earth, O stars! you are the ornament of the pavilion under which the holy ark moves.

“Suns, with your countless satellites, with your crowns of fire, in your gigantic course, from the farthest point where you will see sparkle this small globe, recognize it, salute it; cry out: 'Tis the majesty of God that approaches, 'tis the goodness of God that is passing by.

“Suns, moon, planets, worlds of all dimensions, stars of

*This is, therefore, according to David, the chariot of God: the chariot, he says, of God made tenfold. This world, the chariot of God, the Angels themselves draw. (Tertull., *on the Trinity*, 8 under the name of Novatian.)

every distance, crown with your rays this fortunate sphere, congratulate it, bear it an holy envy.

“ The Most High has not confided to you, as to it, His revelations ; the Divine Word has not visited you, as he has it, in the bowels of His mercy ; He has not made His sojourn in you ; you are not His home ; you have intimate relations with Him only by your union with the earth.

“ It was to be the escort of the earth that you were created. The earth is the jewel of the universe : what do I say ? it is its vital centre, its heart.”

The divine history of the world will be only the history of the march of the chariot of glory through time. When it will make its triumphal entry into eternity, the series of ages will be closed, the last hour of time will have passed ; there will be no hour, no age, no time.

IX.

FINAL REGENERATION.

THE earth, soiled, cleansed, soiled again, must like the body be humbled and reduced to dust; it must pass through the crucible, go through its purgatory, before being admitted to the glory of universal restoration.*

The heavenly spheres, having served less proximately the perversity of intelligent creatures, will undergo a less degradation; they will not be broken to pieces, nor confused in a new chaos;† but they will change aspect, lose their brilliancy, have violent movements, and no longer the same regularity in their march.

In the execution of the divine decree of this final regeneration, our part will be great.

Ceasing to keep in equilibrium worlds and their elements, suspending the action of laws which preside over the government of matter, giving up to chance these movements, hitherto so wonderfully combined, we shall thus bring on the first phase of renovation.

The effects of this change in our operations will be immediate.

The derangement of the seasons, universal sterility,

* That purging of the world will remove from it the infection left by sin, and the impurity of contamination, and will dispose for the perfection of glory; and therefore, as regards these three, it will most fitly be brought about by fire. (St. Thomas, Suppl., q. 76, art 2.)

† Heavenly bodies will be made pure neither by fire nor by the action of any creature. (Ibid., art. 4.)

frightful meteors in the air, the sun deprived of its light, the moon bloody, stars appearing to fall from heaven, the earth shaken to its foundations, rocks bursting asunder, the earth divesting itself of its beauty, and opening; everything tells that the hand of the angel has been withdrawn.

At this sight men will wither away through fear; they do not know whither to fly and find refuge; they see death everywhere, finding a tomb everywhere.

It is thus that we shall allow inanimate creatures to recede from the control of the hand that perverted them from their way, made them serve ignoble passions, armed them against the Creator, committed the crime of treason to God.*

On the day when men filled the measure of their misdeeds, by putting to death the Son of God on Calvary, nature clothed herself in mourning, the stars grew pale, earth gave out but plaintive groans.

To-day affliction gives place to menace; to-day every creature is in rebellion, bursts its bonds, takes on an aspect of terror, strikes the tyrant, revenges itself for the unworthy slavery in which it has been so long held.†

After the utter disappearance of man, we shall cease

*Against those guilty of treason against Divine Majesty, every creature is an avenger. (Vivien, *the Angel.*)

†Therefore, because all things are to be consummated, before consummation all are in disturbance; and since we have sinned in all things, in all things are we stricken, that what is written may be fulfilled: and the whole earth will fight against the senseless. For all those things we have received for usage of life, we turn to the use of sin, but what we bent to the uses of depravity is diverted to our punishment..... Rightly therefore does it remain that all things at the same time strike us, which all at the same time, subdued to our vices, were our slaves, so that as many as were the joys we had unharmed in the world, just so many torments will we be compelled to suffer from it. (St. Gregory the Great, Hom. 35.)

from all conserving action on earth, and we shall call to it, for its last and complete regeneration, the most active of destroying elements, fire.

In the name of sovereign justice and of infinite holiness, we shall light the avenging torch, and carry it to all the points of this mass of ruins.

To ruins, to chaos, has soon succeeded an immense heap of ashes. Above the unbroken surface of ashes the Angels hover an instant.

Vast tomb! frightful silence! impenetrable night!

For us who saw the earthly sphere bud forth from space, receive in the midst of suns a place of honor; who celebrated its beauty and magnificence, who were its moving power, its guides, its guardians, what a spectacle!

In the bosom of immensity, a dark sphere, without form, accompanied by globular masses of frightful appearance, such is what was the living and marvelous earth!

What place soever the grain of dust may have occupied in the organization and adornment of the primitive globe, whether it shone in the diadem of kings or was confounded with the ruin, see it on a level with every other grain of dust.

To destroy the harmonious arrangement that ravished man with delight, and too often led him astray, what was needed? No display of force was necessary: it was enough for the angels to withhold their action.

At our feet now stretches the valley of terror, the imposing theatre where is to be pronounced upon men and upon angels the last Judgment.

After the ascent of the elect into glory, the descent of the damned into hell, the reunion of the imperfect

into the intermediate city, what will become of this theatre of divine justice and of divine mercy?

This matter inert, regenerated by fire, will it have accomplished all its destiny? will it have become useless, and will it be given back to nothingness?

X.

MATTER IN ETERNITY.

AFTER the great regeneration of the end of the world, matter will by no means be annihilated; it will be transformed, and will appear to us under the form of new heavens and of new earth.*

The lute which served us to repeat such sweet praise to our God will be given back to us more delicate, more lively, and will serve to give forth again still sweeter praise.

The Redeemer has regenerated everything in time; He is going to glorify everything in eternity.

Never again to be tainted by the evil-doing of a creature and fall with it, matter will be crowned with a beauty that shall have nothing of fragility, or of a passing nature. Every creature not marked by the seal of reprobation, shall be ennobled and glorified, even inorganic matter.

It is true that justice will have its part as mercy. The dust that formed the bodies of the reprobate shall be separated from the dust that is made glorious, and shall not have any contact with it. But both will subsist in like manner without end, and not an atom of either

*Isaias, c. 65, v. 17.; Apoc., c. 21, v. 1; St. Peter, II. Ep., c. 3, v. 13. Heaven and earth in that by which we see them pass away; essentially, however, they remain. (St. Gregory the Great, *Morals*, l. 17, c. 3.) For the figure of this world passed away, not the substance. (St. Augustin, *on the Dogmas of the Church.*)

will cease to exist. The work of the Creator will remain in its integrity.*

Earth will have in eternity a new destiny, united with the destiny of the elect and of the Redeemer. It will subsist as the book of great memories.

What titles bind the body of man to earth! 'Tis the mother that formed it, the nurse that gave it its first aliment,† the house it inhabited, and the table at which it sat, the field where the sweat of its brow flowed, the couch where its members reposed; the sweet cradle that received it on its arrival in the world, and the peaceful sepulchre that received it after death.

For souls, the earth was their first country. Souls are of celestial and divine origin; but they began to exist on earth. There they fulfilled their temporal destiny, practised virtue, prepared a reward for themselves, and it is from the earth that they came to eternity.

But has not the terrestrial sphere a greater honor still? Has it not been the home of the Body and Soul of the Incarnate Word?

The soul of the Word Incarnate commenced its existence on a point in this globe, and did not leave it till it had accomplished the mysteries of its great work. Between arrival and departure, in that divine journey, how full of honor, how sanctifying everything was!

By taking from this earth the grains of dust which formed His body, and carrying them to heaven as glori-

*It is to be simply said that nothing at all is reduced to nothing. (St. Thomas, 1, q. 104, art 4.)

†As the nurse of a royal child, when the boy is crowned, on his account shares in the royal goods, so in like manner, when man is gifted with glory, this his glory will be shared by other creatures which served man. (St. John Chrysostom, *on Fasting and the reading of Genesis.*)

ous first fruits, the Word united it to Himself by bonds of concomitance, and prepared the way to its being glorified.

Glorified matter will be the eternal memorial of the scenes which were the preparation of eternity. The elect will see in it dust moistened with the tears of penitents, reddened with the blood of martyrs, drinking the Blood of God.

Glorified matter will be a source of joy to the elect. Was not the earth, the whole earth, made for them? It will be for them in eternity as it was for them in time.*

We shall no longer have to govern it; but God will give us the happiness to produce these unceasingly varied phenomena to recreate the senses of the bodies of the blessed.

The sun will be more brilliant, the air purer, the horizon vaster, water more limpid,† the flowers more fragrant, the verdure brighter, the trees more majestic, all colors more lively, all forms more graceful, and over this ineffable creation will hover, as the smile of a God appeased, an immense and radiant iris.‡

* So that it be glorified with the saints it served, and may rejoice their minds and eyes. (Corn. a Lap., *on the II. Ep. of St. Peter*, c. 3.)

† All the elements will be clothed with a certain splendor, not indeed equally, but each after its manner. The earth superficially will be transparent as glass, water like crystal, the air like the heavens, fire like the stars. (St. Thomas, Suppl., q. 91, art. 4.)

‡ The earth which hid in its bosom the body of the Lord will be wholly like paradise, and because bedewed with the blood of the martyrs, it will be forever decorated with sweet-smelling flowers, roses, imperishable violets. (St. Anselm., *in Eleuciaro*.) William of Paris asserts that very wise men think that after the day of judgment, and the conflagration of the world, the earth will again be clothed with flowers, buds, trees, fountains, and other similar ornaments, both for the ornament of the world, and for the pleasure of the saints as well as for the recreation of the infants that died without baptism, who will dwell on it. (Corn. a Lap., *on the II. Ep. of St. Peter*, 1. 3.)

The senses of the elect will find in this spectacle a penetrating enjoyment.* The delights of the spirit as well as those of the body will be equally tested, and will be a perpetual hymn to the God who has glorified all.†

The souls deprived of supernatural happiness will not seize, as we, the glory with which the universe will be resplendent; but they will be initiated into all the natural secrets of these great scenes, and will enjoy them without hindrance.

Then every grain of dust having found its way will go straight to its end; then every creature, freed and renewed, will enter into the grand harmony; then the heavens, and the heaven of heavens, will be without division the Lord's; then will begin its course the true age of gold.

* The flesh made spiritual in all its senses will abound with many varied delights. (St. Laurence Justinian, *on Discipline*, l. 23.)

† Romans, c. 8, v. 21.

EPILOGUE.

IF some friend of the Angels, interested in my recital, will come to this last page, let him know that I awaited for him here..

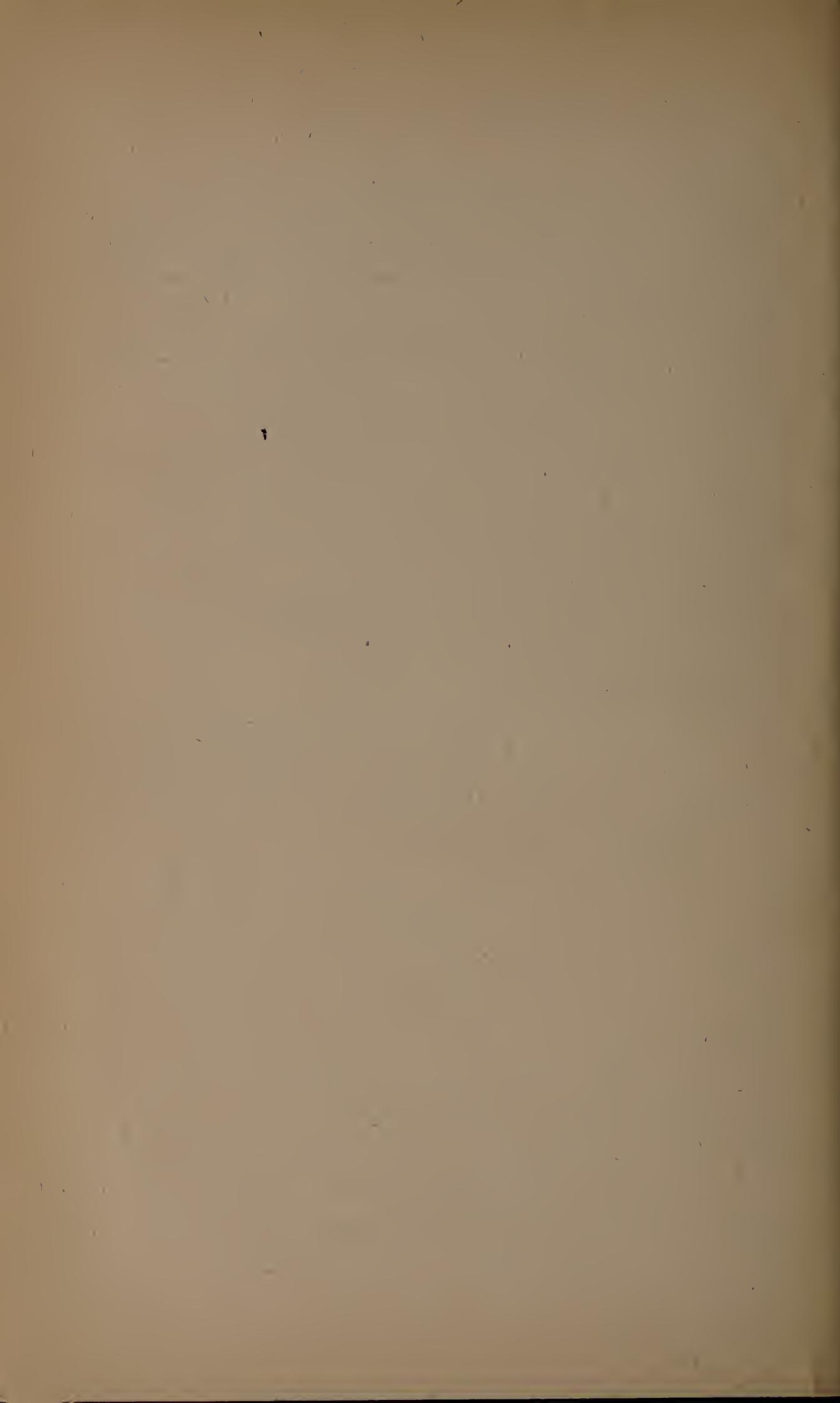
Yes, O well-beloved of God, I awaited you here to appoint a place of meeting in the midst of those glorious Spirits whose history you have enjoyed.

Among them I see your place assigned. Did you but know how brilliant it is! Did you but see how it is encircled by souls you knew, by whom you were beloved, and who open their arms to you!

Walk in the way of the Angels, follow their inspirations; imitate their virtue; seek their society, and you will come to join me one day in heaven, and with me continue to praise and bless the Lord.

Awaiting this, be generous; remember in your prayer the author who lent me his pen and his hand; recollect yourself, raise up your heart, and say for him a word to his good angel.

THE END.



APPENDIX.

VOLUME I.

The author having very judiciously expressed his desire that his Latin notes should be printed in this translation, they are put here together, with the page on which they are respectively found, for convenience of reference.

PAGE.

vi. *De Divin. Nomin.*, c. 4.

x. *Aureo calamo, Angelo afferente, præfatum librum Veronica conscripsit.* (*Vie de sainte Véronique de Milan.* par Isidore Isolanus, Bollandistes.)

xiii. *Et nos Angelorum candidati jam hinc cœlestem illam in Deum vocem et officium futuræ claritatis ediscimus.* (Tertullien, *sur la Prière.*)

17. IN PRINCIPIO. (Genèse, c. 1, v. 1.)

18. *Ipse fecit nos et non ipsi nos.* (Ps. 99, v. 3.)

18. *Factorem cœli et terræ, visibilium omnium et invisibilium.* (Symbole de Nicée.)

18. *Procul dubio non est factus mundus in tempore, sed cum tempore.* (S. Augustin, *Cité de Dieu*, l. 11, c. 6.)

18. *Qui vivit in æternum creavit omnia simul.* (Ecclés., c. 18, v. 1.) *Qui sua omnipotenti virtute simul ab initio temporis utramque de nihilo condidit creaturam, spiritalem et corporalem, Angelicam videlicet et mundanam, et deinde humanam quasi communem in spiritu et corpore constitutam.* (Quatrième concil. de Latran, c. *Firmiter.*)

18. *Deus fecit de nihilo cœlum, id est Angelos, et terram, id est informem materiam.* (S. Aug., *Confess.*, l. 12, c. 7.)

19. *Angeli enim sunt quædam pars universi; non constituunt per se unum universum, sed tam ipsi quam creatura corporea in constitutionem unius universi conveniunt.* (S. Thomas, 1, q. 61, art. 3.)

19. *Animæ simul creantur cum corporibus et infunduntur.* (S. Thomas, 1, q. 118, art 3.)

19. *In creaturis omnibus invenitur repræsentatio divinitatis, per modum vestigii.* (S. Thomas, 1, q. 45, art. 7.)

20. *Non conservatur ad momentum nisi præsente sigillo.* (S. Bonaventure.) *Portansque omnia verbo virtutis suæ.* (Hebr., c. 1, v. 3.) *Portat omnia, hoc est, sursum tenet ne decidunt et in nihilum revertantur unde creata ab ipso fuerunt,* (S. Anselme.) *Naturalia non conservantur in esse nisi virtute Dei.* (S. Thomas, *contra Gentes.*)

22. *Licet, in gradu intellectuali, posset Deus facere species perfectiores, non tamen potest facere substantiam altioris gradus quam sint Angeli.* (Suarez, l. 3, c. 2, n. 8.)

23. *Angelorum substantiam accurate non novimus, licetque millies philosophemur, reperire non possumus.* (S. Chrysostome, *de l'Incompréhensibilité de la nature de Dieu*, hom. 5.)

23. *Angelus officii nomen est, non naturæ.* (S. Aug., *sur le Ps. 103.*)

23. Cur quæris nomen meum quod est mirabile? (Juges, c. 13, v. 18; Genèse, c. 32, v. 29.)

24. Corpus ejus erat quasi Chrysolithus. (Daniel, c. 10, v. 6.) Chrysolithus hic significat Angelorum naturam præcellentem cœlestem et spiritualem quæ aliis creaturis eminet uti sol astris, aurum metallis. (Cornelius a Lapide, sur ce passage.)

25. Gallien.

27. Cœlestes spiritus dividuntur in essentiam, virtutem et operationem. (S. Denys, *Hier.*, c. 11.) Nec voluntas Angeli, nec alterius creaturæ potest esse idem quod ejus essentia. (S. Thomas, 1, q. 59, art. 2.) Esse Angeli non est intelligere ejus. (S. Thomas, 1, q. 54, art. 2.)

27. Eodem modo quo radix arboris fructus non nisi mediis ramis profert. (Sanseverino, *Dynamilogia*, c. 1, art. 1.)

27. Non enim in infantili staturâ sunt creati, deinde paulatim excitati atque perfecti. (S. Basile, sur le Ps. 32.)

28. Quia est anima in confinio spiritualium et corporalium creaturarum, ideo concurrunt in ipsâ virtutes utrarumque creaturarum. (S. Thomas, 1, q. 77, art. 2.)

28. Homo est in ultimo gradu secundum naturam eorum quibus competit beatitudo; et ideo multis et diversis operationibus et virtutibus indiget anima humana; Angelis vero minor diversitas potentiarum competit; in Deo vero non est aliqua potentia vel actio præter ejus essentiam. (S. Thomas, 1, q. 77, art. 2.)

30. Secundi splendores procreati sunt primi splendoris administri. (S. Grégoire de Nazianze, *Sermon 38.*)

30. Nomen intellectus quandam intimam cognitionem importat; dicitur enim intelligere quasi *intus legere*. (S. Thomas, 2 2, q. 8, art. 1.)

30. Adæquatio intellectus et rei. (S. Thomas, *contra Gentes*, 1, 59,)

31. Unde et Intelligentiæ nuncupantur. (Corn. a Lap., *sur Zacharie*, c. 3, v. 9.)

31. Ex uno cognito in aliud cognitum procedunt. (S. Thomas, 1, q. 58, art. 3.)

31. Statim in illis quæ primo naturalitur cognoscunt, inspiciunt omnia quæcumque in eis cognosci possunt. (*Ibid.*) Si attendatur intellectus notitia, absque mora et discursu, omnia naturaliter scibilia clare intuentur. (Vivien, *sur S. Michel.*)

32. Animæ vero humanæ rationales vocantur: quod quidem contingit ex debilitate intellectualis luminis in eis. (S. Thomas, 1, 58, art. 3.)

32. Homines in suâ cognitione indigent sensibus qui eos fallunt. Vivien, *Angelus.*)

32. Notitia vero naturalis Angelorum est a sensibus independens utpote pure intellectualis. (*Ibid.*)

32. Hominis cognitionem si Angelicæ cognitioni compares tota dubia est (S. Ephrem, *Hymnus de natura Angelorum.*) In Angeli cognitione non potest esse deceptio et falsitas. (S. Thomas, 1, q. 58, art. 5.)

33. Hominum notitia valde limitata est, ad pauca enim objecta sese extendit. (Vivien, *Angelus.*)

33. Notitia vero Angelorum amplissima est. (Vivien, *Angelus.*)

33. Potentia spiritualis mentis angelicæ cuncta quæ voluerit, facilissime simul comprehendit. (S. Augustin, *super Genesim ad Litteram*, 4.)

33. Nos invenimus quandoque intelligentes in potentia et non in actu. (S. Thomas, 1, q. 54, art. 4.) Notitia hominum nec continua est, ob dependentiam intellectus a sensibus. (Vivien, *Angelus*.)

33. Soli Angeli semper sibi præsentes sunt. (S. Jean Climaque, *Echelle du ciel, Degré 4*.)

33. Neque sunt quandoque intelligentes in potentia tantum. (S. Thomas, 1, q. 54, art. 4.)

34. Vidi et ecce in medio throni Agnum stantem tamquam occisum habentes oculos septem, qui sunt septem spiritus Dei missi in omnem terram. (Apoc., c., 5, v. 6.) Per Angelos Deus hominibus præsidet: ideo quæ oculi dicuntur. (S. Clément d'Alexandrie, *Strom.*, l. 6.) Angeli vocantur oculi quia sunt puræ mentes perspicacissimæ et vigilantissimæ. (Corn. a Lapide, *sur Zacharie*, c. 3, v. 8, 9.)

35. Memoria non est alia potentia ab intellectu... Intelligentia oritur ex memoria sicut actus ex habitu. (S. Thomas, 1, q. 79, art. 7.)

36. De ratione memoriæ est quod sit thesaurus conservativus specierum. (S. Thomas, 1, q. 79, art. 7.)

36. In Angeli cognitione non potest esse deceptio et falsitas. (S. Thomas, 1, q. 58, art. 5.)

37. Si attendatur memoriæ firmitas, ita felix est ut nulla in illam irrepat oblivio. (Vivien, *sur saint Michel*.)

37. Non omnia quæ naturali cognitione cognoscit semper actu considerat, sed quantum ad cognitionem Verbi et eorum quæ in Verbo videt, nunquam hoc modo est in potentia, quia semper actu intuetur Verbum et ea quæ in Verbo videt. (S. Thomas, 1, q. 58, art. 1.)

37. Potentia spiritualis mentis Angelicæ cuncta quæ voluerit facillime simul comprehendit. (S. Aug., *sur la Genèse*, l. 4, c. 32.)

38. Manes in memoria mea et illic te invenio. Hæ sunt sanctæ deliciæ meæ. (S. Aug., *Confes.*, l. 10, c. 24.)

39. Cum Angeli per intellectum cognoscunt ipsam universalem rationem boni manifestum est quod sit in eis voluntas. (S. Thomas, 1, q. 59, art. 1.)

39. Voluntas Angeli nunquam transit ab actu ad non actum, sed ab uno actu ad alium. Neque potest suspendere omnem actum liberum. (Suarez, l. 8, c. 11, n. 20.)

40. Cognitionis fontes et scaturigines. (S. Sophronius, *Encom. Angel.*)

41. *Vie de saint Thomas d'Aquin.*

42. Potentes virtute. (Ps. 102, v. 20.) Qui facis Angelos tuos, spiritus; et ministros tuos, ignem urentem. (Ps. 103, v. 4)—Angeli fortitudine et virute cum sint majores. (S. Pierre, *Epit.* 2, c. 2, v. 11.) Si facerent Angeli quidquid possunt, sustineri non possent. (S. August., *sur le Ps. 95.*)

42. Possent Angeli, si nudam facultatem naturalem spectes, animalia occidere, arbores eradicare, montes transferre et similia. (Suarez, l. 4, c. 27, n. 6.)

42. Sancti Angeli divinis ordinationibus ad nutum parent. Mali autem Angeli quamvis eis resistere cuperent, non valent. (Suarez, l. 4, c. 27, n. 6.)

43. Cœlestis natura ignorat lassitudinem et laborem, (S. Chrysologue, *Serm.* 75.)

43. Creare non potest esse propria actio nisi solius Dei. (S. Thomas, 1, q. 45,

art. 5.) Creare naturam tam nullus Angelus potest quam nec seipsum. (S. Aug., *de Gen. ad Litter.*, l. 9. c. 15; Suarez, l. 4, c. 25.)

43. Sicut in potentia Creatoris sicut ut res essent, ita in potentia Creatoris ut non sint. S. Thomas, 1, q. 9, art. 2.)

44. Dicendum est Angelos non habere virtutem naturalem ad producendam substantiam aliquam etiam in subjectâ materiâ. (Suarez, l. 4, c. 25, n. 4.)

44. Non magis habent Angeli potestatem efficiendi qualitates in corporibus, quâm educendi formas substantiales e materia. (Suarez, l. 4, c. 26.)

44. Ex hoc aliquid dicitur esse miraculum quod sit præter ordinem totius naturæ creatæ. (S. Thomas, 1, q. 110, art. 4.)

44. Unde relinquitur quod solus Deus miracula facere possit. (S. Thomas, 1, q. 110, art. 4.)

45. Obediente Domino voci hominis. (Josué, c. 10, v. 14.) Angeli aliqui dicuntur miracula facere, vel quia ad eorum desiderium Deus miracula facit, sicut et sancti homines dicuntur miracula facere, vel quia aliquod ministerium exhibent in miraculis quæ fiunt. (S. Thomas, 1, q. 110, art. 4.)

46. Fatentur omnes Angelos esse aliquo modo in loco. (*Theologia Claromontensis*, c. 2, art. 3.)

46. Distantia inter ipsos Angelos non fundatur in corporibus in quibus sunt, sed in propriis et intrinsecis *ubi* utriusque Angeli. (Suarez, l. 4, c. 8, n. 3.)

46. Suarez, l. 4, c. 7, n. 3.

46. Quidam imaginationem transcendere non valentes, cogitaverunt indivisibilitatem Angeli ad modum indivisibilitatis puncti, et ideo crediderunt quod Angelus non posset esse nisi in loco punctali. Sed manifeste decepti sunt. (S. Thomas, 1, q. 52, art. 2.)

47. Totum illud cui immediate applicatur virtus Angeli reputatur *ut* unus locus ejus, licet non sit continuus. (S. Thomas, 1, q. 52, art. 2.)

47. Deus non solum in pluribus locis est, sed ubique... Angelus non ubique nec in pluribus locis, sed in uno loco tantum. (S. Thomas, 1, q. 52, art. 2.)

47. S. Thomas, 1, q. 52, art. 2.—(Suarez, l. 4, c. 10.)

47. Anima in suo corpore ubique tota viget. (S. Ambr., *de Dignit. cond. hum.*, c. 2.)

47. Cum Angelus sit in loco per applicationem virtutis suæ ad locum sequitur quod non sit ubique nec in pluribus locis, sed in uno loco tantum. (S. Thomas, 1, q. 52, art. 2.)

47. *Vies de S. Frangois d'Assise, de S. Pierre d'Alcantara, de S. Liguori.*

51. Omnis spiritus ales: hoc et Angeli et dæmones: igitur momento ubique sunt: totus orbis illis locus unus est. (Tertull., *Apologétique*, 22.)

52. Angelicis spiritibus parietes non obsistunt, sed cuncta illis visibilia cedunt, cuncta æque corpora quantumlibet solida vel spissa penetrabilia sunt eis ac pervia. (S. Bernard, *Hom. super Missus est.*)

52. Angeli etiam missi ante Deum sunt quia quomodo libet missi veniunt intra ipsum currunt. (S. Greg. de Naz., *Hom. 54.*)

52. Loca omnia peregrant Angeli, omnibus impigre adsunt, tum ob ministerii promptitudinem, tum ob naturæ levitatem. (S. Grég. de Naz., *Orat. 34.*)

53. Ubi cumque est intellectus, ibi est liberum arbitrium. Sic patet liberum arbitrium esse in Angelis etiam excellentius quam in hominibus. (S. Thomas,

1, q. 59, art. 3.) In Angelo esse liberum arbitrium de fide certum est. (Suarez, l. 3, c. 1, n. 2.)

56. Quæ ex voluntate sola dependent vel quæ in voluntate sola sunt soli Deo nota sunt. (S. Thomas, 1, q. 57, art. 4.)

56. Mente unius nullus aliis potest videre nisi solus Deus. (S. Thomas, 1, q. 107, art. 1.)

57.. Dominus videns cogitationes eorum ostendit se Deum. (S. Jérôme, *sur S. Matthieu*, c. 9.

57. Videns universa quæ opere fiunt, ea vero quæ in corde atque in animo tractantur nesciens. (Origène, l. 1, *sur Job*.)

57. Secretum meum mihi; secretum meum mihi. (Isaïe, c. 24, v. 16.) Alienæ corda humanis et Angelicis oculis clausa sunt. (S. Grégoire, *Morales*, l. 25, c. 7.)

59. Angelus loquitur Deo, vel consulendo divinam voluntatem de agendis, vel ejus excellentiam quam nunquam comprehendit admirando. (S. Thomas, 1, q. 107, art. 3.)

59. Per voluntatem conceptus mentis angelicæ ordinatur ad alterum. (S. Thomas, 1, q. 107, art. 1.)

60. Superiores inferioribus et inferiores superioribus loquuntur. (S. Thomas, 1, q. 107, art. 2.) Inferiores Angeli nunquam illuminant superiores. (S. Thomas, 1, q. 106, art. 3.)

60. In locutione Angeli nullum impedimentum facit distantia loci. (S. Thomas, 1, q. 107, art. 3.—Suarez, l. 2, c. 28, n. 14.)

61. Locutionem unius Angeli ad alterum potest percipere unus absque aliis. (S. Thomas, 1, q. 107, art. 5.)

61. Manifestum est posse unum Angelum simul ad plures loqui. (Suarez, l. 2, c. 28, n. 20.)

61. Animarum verba ipsa sunt desideria. (S. Grégoire, *Morales*, l. 2, c. 15.) Fatentur posse Angelum loqui ad animam separatam modo angelico. (Suarez, l. 2, c. 28, n. 69.)

61. Dicimus non posse Angelum loqui ad animam conjunctam locutione mere spirituali. (Suarez, *ibid.*)

61. Mala aurea in lectis argenteis qui loquitur verbum in tempore suo. (*Proverbes*, c. 25, v. 11.)

63. Considerandum est quod cum omnia procedant a voluntate divina omnia suo modo per appetitum inclinantur in bonum sed diversimodè. Quædam enim... (S. Thomas, 1, q. 59, art. 1.)

63. Amor naturalis nihil aliud est quam inclinatio naturæ indita ab auctore naturæ. (S. Thomas, 1, q. 60, art. 1.)

64. S. François de Sales, *Traité de l'amour de Dieu*, l. 1, c. 7.)

66. Eos immortalitate perpetuos fide tenemus. (S. Bernard, *de la Cons.*, l. 5, c. 4.—Suarez, l. 1, c. 9, n. 2.)

66. Si suam actionem eis subtraheret, omnia in nihilum redigerentur. (S. Thomas, 1, q. 9, art. 2.)

66. Solus Deus habet immortalitatem, quia per naturam habet et non per gratiam. (S. Jérôme, *contre Pélage*, Dialogue 2.)

66. Quod vacat corpore, id rationis est particeps, et immortale. (S. Jean Damasc., l. *de Décret. et Placit.*, c. 7.)

67. Angelus non est capax talis corruptionis in ordine ad quamcumque potentiam etiam Dei. (Suarez, l. 1, c. 9, n. 4.)

67. In cuius potestate est esse et non esse. (S. Thomas, 1, q. 9, art. 2.)

67. Statuit ea in æternum et in sæculum sæculi; præceptum posuit et non præterib. t. (Ps. 148, v. 6.) Id est hoc decretum non abibit in auras. (Bellarmin, *in hunc locum.*) Omnes in eâ cives immortales erunt. Faciet hoc Deus omnipotentissimus ejus conditor. Promisit enim nec mentiri potest. (S. Aug., *Citè*, l. 22, c. 1.)

69. Angeli non sunt sibi ipsis sufficientes sed indigent cibis intelligibilibus. (Origène, *sur S. Jean.*)

70. Sed ego cibo invisibili et po'u qui ab hominibus videri non potest utor. (Tobie, c. 12, v. 19.) Nimirum Deus Deïque visio et fruitio est cibus Angelorum quo deliciantur et beantur jugiter. (Cornel. a Lap., *in hunc locum.*)

70. Deus ipse illis est tanquam vita victusque communis. (S. Aug., *Citè*, l. 22, c. 1.)

70. Qui vere cibus est Angelorum quos Dei Verbum incorruptibiles incorruptibiliter pascit. (S. Aug., *sur le Psaume 77.*) Angeli et animæ intellectivæ ex hoc ipso quod habet naturam per quam sunt capaces veritatis, sunt incorruptibiles. (S. Thomas, 1, q. 61, art. 20.)

71. De modo emanationis rerum a primo principio. (S. Thomas, 1, q. 45.)

71. Non enim fecit atque abiit. (S. Aug., *Confess.*, l. 4, c. 12.)

72. Angelos post Deum novimus. (Tertull., *de Carne Christi*, 6.) Unum propte, alterum prope nihil: unum quo superior tu esses; alterum quo inferius nihil esset. (S. Aug., *Confess.*, l. 12, c. 7.)

72. Necessæ est ponere aliquas creaturas incorporeas: id enim quod præcipue in rebus creatis Deus intendit est bonum quod consistit in assimilatione ad Deum. (S. Thomas, 1, q. 50, art. 1.)

73. Angeli vere istius mundi flores sunt, quod eorum claritatibus ornatur mundus. (S. Ambroise, *sur saint Luc*, c. 12.)

73. Qui dedit carmina in nocte. (Job, c. 35, v. 10.)

73. Majestas ineffabilis micantius elucet dum eam Angeli in nocturnis tenebris modulantur. O noctis obscuritis Deo ab Angelis laudando idonea atque expetenda magis! (Vivien, *sur saint Michel.*)

74. Oportuit ad perfectionem universi esse naturas intellectuales. (S. Thomas, 2, *contra Gentes*, 49.)

74. Ad perfectionem universi requiritur ut omnis in eo creaturarum gradus reperiatur: ut datur creatura puræ corporea, ut lapis; datur etiam aliqua creatura mixta, ut homo: ergo dari debuit aliqua creatura pure spiritualis, ut Angelus. (Vivien, *Angelus.*)

76. Rationales creaturæ consequuntur ultimam finem, cognoscendo et amando Deum, quod non competit aliis creaturis quæ adipiscuntur ultimam finem in quantum participant aliquam similitudinem Dei, secundum quod sunt, vel vivunt, vel etiam cognoscunt. (S. Thomas, 1, 2, q. 1, art. 8.)

77. Intellectus Angeli non habet defectum, si defectus accipiatur privative, ut scilicet careat eo quod habere debet. Si vero accipiatur negative, sic quælibet creatura invenitur deficere, Deo comparata. (S. Thomas, 1, q. 12, art. 4.)

77. Les théologiens appellent ces dons *Præternaturalia.*

77. Creatura angelica in principio suæ creationis habuit perfectionem suæ naturæ. (S. Thomas, 1, q. 62, art. 1.)

77. Quantum ad beatitudinem quam Angelus assequi virtute suâ potuit, fuit creatus beatus. (S. Thomas, 1, q. 62, art. 1.)

78. Ultra illum vero finem naturalem additus fuit supernaturalis finis visionis beatæ. (Suarez. l. 5, c. 1, n. 2.)

80.. Certum est posse Deum perfectiores et perfectiores substantias creare sine termino, non tamen inde fit creari posse substantiam supernaturalis. (Mazzella, *de Angelis*.)

80. Nulla substantia creata potest esse supernaturalis. (Suarez, l. 2, c. 29, n. 2.)

80. Sunt beati per participationem, sicut et dii per participationem dicuntur. (S. Thomas, 1, 2, q. 3, art. 1.)

81. Deus charitas est. (S. Jean, *Epit.* 1, c. 4, v. 8.)

83. Nec aliqua creatura potest consequi beatitudinem ultimam per sua naturalia. (S. Thomas, 1, 2, q. 5, art. 5.)

83. Actus perducentes ad finem oportet esse fini proportionatos. (S. Thomas, 1, 2, q. 109, art. 5.)

83. Necesse est quod solus Deus deficet, communicando consortium divinæ naturæ. (S. Thomas, 1, 2, q. 112, art. 1.)

84. Bonam voluntatem quis fecit in Angelis nisi ille qui eos cum suâ voluntate creavit, simul in eis condens naturam et largiens gratiam? (S. Aug., *Citè*, l. 12, c. 9.)

84. Angeli habuerunt omnes virtutes infusas in primo instanti. (Suarez, l. 5 c. 4, n. 10.)

84. Nec video cur hæc dona Angelis deneganda sint, vel cur sint eorum incapaces. (Snarez, l. 5, c. 4, n. 12.)

84. Per Verbum Angeli creati sunt ac per Spiritus sancti sanctificationem, omnes perfectionis numerus acceperunt. (S. Jean Damasc., *de la Foi*, l. 2, c. 3.)

85. Angelus, ex quo creatus est, cœpit esse viator ad patriam propter quam creabatur: et ideo ex tunc etiam gratiam viatoris habere debuit. (Suarez, l. 5, c. 4, n. 9.)

85. Intrinsece afficit, sive inhærendo, sive salutariter movendo. (Theologia Claromontensis, *de Gratia*, Notiones præviae.)

86. Angeli qui natura magis subtilem creati sunt, hi etiam majoribus gratiæ muneribus prædicti sunt. (Pierre Lombard, *Dist. 3, Sentence 2.*)

86. Sicut natura angelica facta est a Deo ad gratiam et beatitudinem consequendam, ita etiam gradus naturæ angelicæ ad diversos gradus gratiæ et gloriæ ordinari videntur. (S. Thomas, 1, q. 62, art. 6.)

86. In homine est aliquid quod potest impedire vel retardare motum intellectivæ naturæ, non autem in Angelis. Unde non est eadem ratio de utraque. (S. Thomas, 1, q. 62, art. 6.)

86. Ignobilia mundi et contemptibilia elegit Deus et ea quæ non sunt ut ea quæ sunt destrueret. (S. Paul aux Corinthiens, *Epit.* 1, c. 1, v. 28.)

87. Mensura hominis quæ est Angeli. (Apoc., c. 21, v. 17.) Significat eadem mensura metiendam esse tam Angeli quam hominis beatitudinem pro magnitudine gratiæ et bonorum actuum. (Corn. a Lap., *sur ce passage*.) Differentia gloriæ erit in eis semper secundum differentiam meriti præcedentis. (S. Thomas, 1, q. 108, art. 7.)

87. Cum et gratia sit semen gloriæ. (Suarez, l. 5, c. 4, n. 10.)

89. Media autem ad beatitudinem consequendam sunt actus liberi et morales, sicut in hominibus, ita et in Angelis. (Suarez, l. 5, c. 1. n. 11.)

89. Ut velimus operatur, cum autem volumus, ut perficiamus, nobis cooperatur. (S. Aug., *de Lib. Arbitr.*, c. 17.)

90. Accidentem ad Deum oportet credere quia est. (Aux Hébreux, c. 11.)
Hoc non minus Angelis quam hominibus convenit. (Suarez, l. 5, c. 6, n. 2.)

90. Dicendum est cognovisse Angelos in via Trinitatis mysterium explicite magisque distinete quam nos illud cognoscamus. Ita docent communiter theologi. (Suarez, l. 5, c. 6, n. 4. Concluditur Angelos explicite credidisse omnes articulos divinitatis. (*Ibid.*, n. 5.)

90. Hoc non videtur ita ad Angelos sicut ad homines pertinere... Nihilominus longe probabilius judico Angelos omnes in via mysterium incarnationis Verbi Dei per divinam revelationem ac fidem cognovisse... In via solum cognoverunt obscure illud esse futurum et in confuso ac generatim quale esset futurum. (Suarez, l. 5, c. 6. n. 6, 9, 34.)

91. Decebat Angelos captivare intellectus suos in obsequium Dei. (Suarez, l. 5, c. 5, n. 8.)

91. Bail, *Théologie affective. Traité des Anges*, c. 10.)

91. Simul ut facti sunt, lux facti sunt. (S. Aug., *Cité*, l. 11, c. 11.)

91. Angelica voluntas ut statera librata, cum in utramque declinare partem valeret.) Albert le Grand, q. 6, art. 3.)

93. Aequalis felicitatis omnes ab initio creati sunt, et ita fuerunt donec isti qui nunc sunt mali, ab illo bonitatis lumine sua voluntate cecidissent. (S. Aug., *Cité*, l. 11, c. 11.)

93. Prima operatio fuit omnibus communis, sed in secunda sunt distincti; et ideo in primo instanti, omnes fuerunt boni, sed in secundo fuerunt boni a malis distincti. (S. Aug., *de Genesi ad letteram*, c. 4; S. Thomas, 1, q. 63, art. 6.)

93. Perfectiones horum omnium, utpote superior, ipse in se continebat. (S. Grég., *Morales*, l. 32, c. 18.)

93. Per hasce gemmas intelliguntur spirituales gratiæ et ornamenta Angelorum ante lapsum. (Corn. a Lapide.)

94. Sigillum regium non modo regis stemmata insculpta refert, sed etiam eadem imprimit in aliis rebus quod est sigilli seu signaculi proprium munus. (Vivien, *Angelus*.)

94. Tu signaculum similitudinis, plenus sapientia, et perfectus decore, in deliciis paradisi Dei fuisti; omnis lapis pretiosus operimentum tuum: Sardius, topazius et jaspis, chrysolithus, et onyx, et berillus, sapphirus, et carbunculus, et smaragdus: aurum opus decoris tui: et foramina tua, in die qua conditus es, preparata sunt. Tu cherub extentus, et protegens, et posui te in monte sancto Dei, in medio lapidum ignitorum ambulasti. Perfectus in viis tuis in die conditionis tuæ, donec inventa est iniquitas in te. (Ezechiel, c. 28, v. 12-15.)—La plupart des saints Pères considèrent la peinture que fait Ezéchiel de la puissance et de la chute du roi de Tyr comme une figure de l'ancienne gloire et de la chute de Lucifer. (D'Allioli, sur ce passage.)

94. Quoniam sua potestate et dignitate, quam a Deo acceperat, sibi plasuit. (S. Ambroise, *Lettre* 35.)

95. In cœlum concendam; supra astra Dei exaltabo solium meum; sedebo in

monte testamenti, in lateribus aquilonis. Ascendam super altitudinem nubium; similis ero Altissimo. (Isaïe, c. 14, v. 13, 14.)

95. S. Bonaventure, *Dist. 5, art. 1.*)

95. Ipse autem in labore suo invidit et molitus est habere subjectos, socios, deguatus. (S. Bernard. *Cant., Serm. 17.*)

95. Quia ipse sibi ad beatam vitam sufficere voluit. (S. Aug., *Cité*, l. 12, c. 1.)

95. Nullus affectus superbiae Luciferi melius per illa verba significatur quam appetitus dignitatis Christi per hypostaticam unionem. (Suarez, l. 7, c. 13, n. 14.)

96. Ipse est rex super omnes filios superbiae. (Job, c. 41, v. 25.)

96. Sedebo in lateribus Aquilonis. (Isaïe, c. 14, et Comment.)

97. Sanctum Michaelem esse principem Angelorum omnium ideoque primum inter Seraphinos senserunt: S. Basilius. S. Pantaleo, S. Laurentius Justinianus, Rupertus, Ambrosius Catharinus, Molisa, Viegius, Salmeron, Bellarminus, et alii. Unde Michael dicitur Archangelus, non quod sit de ordine Archangelorum, sed quia omnium Angelorum caput et dux est. (Corn. a Lap., *in Daniel*, c. 10.)

97. Michael hebraice significat: Quis ut Deus. (Corn. a Lap., *in Apoc.*, c. 12.)

Dum superbum sternis hostem,

Intonas: Quis ut Deus?

(*Hymn. Claromontensis.*)

99. Sedebo in monte testamenti. O impudens! o impudens! Millia milliem ministrant et decies centena millia assistunt, et tu sedebis? (S. Bernard, *Serm. sur saint Benoit.*)

99. Si inter sidera posueris nidum tuum, inde detrahiam te, dicit Dominus. (Abdias, c. 1, v. 4.)

100. Cujus æterno imperio liberaliter quia suaviter serviunt. (S. Aug., *contre Fauste*, l. 22, c. 27.)

101. Et cauda ejus trahebat tertiam partem stellarum cœli. (Apoc., c. 12. v. 4.) Diabolus novem ordines Angelorum sub sua habuit dominatione. (S. Jérôme, *sur le Ps. 23.*) Haud solus cecidit, verum agmine septus ingenti. (S. Greg. Naz., *Carm. 6.*) Bonorum longe major numerus in cœlestibus suæ naturæ ordinem servans. (S. Aug., *Cité*, l. 2, c. 23.) Communis est sententia quod tertia pars ex omnibus Angelorum ordinibus ceciderit. (*Theologia Claromontensis*, c. 3, art. 2.)

101. Quomodo cecidisti de cœlo, Lucifer, qui mane oriebaris? (Isaïe, c. 14, v. 12.)

101. Ipsi fuerunt rebelles lumini. (Job, c. 24, v. 13.) Dæmones, per voluntatem perversam, subducentes intellectum a divina sapientia, absolute interdum de rebus judicant secundum naturalem conditionem. (S. Thomas, 1, q. 58, art. 5.)

102. Gerson, *Discours sur les Anges.*

103. Statim post unum actum charitate informatum, Angelus beatus fuit. (S. Thomas, 1, q. 63, art. 6.)

103. Quomodo contingunt nobis illi motus voluntatis qui vocantur primo primi. De hoc modo volitionis certum existimo in Angelis naturaliter non reperiri. (Suarez, l. 3, c. 4, n. 16.)

103. Cum perfecta vel sufficienti advertantia intellectus semper operantur. (Suarez, l. 3, c. 4, n. 16.)

104. Et factum est prælium magnum in cœlo; Michael et Angeli ejus prælia-bantur cum dracone et draco pugnabat et Angeli ejus. (Apoc., c. 12, v. 7.)

105. Certamen angelicum, quo, vel dimicantium multitudine, vel ducum aucto-

ritate, vel bellandi causa et ratione, vel belli genere, vel loci dignitate, vel profiliatorum clade, vel victorum præmio et munere, nullum unquam fuit acrius nullumve memorabilius. (Vivien, *sur saint Michel*.)

105. Quid homines cum Angelis nisi Pygmæi vel Mirmidores cum gigantibus comparati? (Vivien, *sur saint Michel*.)

106. Certamen est inter intellectum et intellectus, voluntatem et voluntatem. (Vivien, *sur saint Michel*.)

106. Angeli decor sapientia est; sed perdidit eam, cum fecit suam. (S. Bernard, *Serm. 74.*)

106. Inde privatus est apostata Angelus, dum fortitudinem suam, non a Deo, sed a se voluit constare. (S. Eucher, *sur la Genèse*, c. 1.)

107. Et non valuerunt, neque locus inventus est eorum amplius in cœlo. (Apoc., c. 12, v. 8.)

108. Ille ob splendorem Lucifer, ob superbiam caligo factus est. (S. Grég. Naz., *Orat. 42.*)

108. Ecce draco magnus... Draco stedit.. Draco pugnabat... Præliabantur cum dracone... projectus est draco. (Apoc., c. 12.)

109. Quid tam poenale quam semper velle quod nunquam erit et semper nolle quod nunquam non erit? (S. Bernard, *Consid.*, l. 5, c. 12.)

110. Desertores Angeli, licet mortui sint peccando, tamen non sic mori potuerunt ut omnino disinerint vivere atque sentire. (S. Aug., *Cité*, l. 14, c. 24.)

110. Væ oppositis voluntatibus solam suæ profecto aversionis referentibus poenam! (S. Bernard, *Cons.*, l. 5, c. 12.)

110. Bossuet, *Sermon sur les démons*.

111. Fides catholica docet unum esse locum corporeum a Deo ad punitionem damnatorum, sive dæmonum, sive hominum, deputatum. (Suarez, l. 8, c. 16, n. 2.)

Per me si va nella città dolente:

Per me si va nell' eterno dolore:

Per me si va tra la perduta gente.

Giustizia mosse'l mio alto fattore:

Fecemi la divina potestate,

La somma sapienza, e'l primo amore.

Dinanzi a me non fur cose create,

Se non eterne, ed io eterno duro:

Lasciate ogni speranza, voi ch'entrate.

(Dante, *Enfer*. c. 3.)

111. Ite... in ignem æternum qui paratus est diabolo et Angelis ejus. (S. Matth., c. 25, v. 41.)

112. Non est dubium quin spiritus damnati ex lege Dei æterna alligati sint igni gehennæ tanquam perpetuo carceri. (Suarez, l. 8, c. 14, n. 5.)

113. Klopstock, *la Messiaade*, chant 19.

114. Quod hominibus est mors Angelis est casus. (S. Jean. Damas., *de la Foi*, l. 2, c. 4; S. Grég. de Nysse, l. 1, *Phil.*, c. 3.)

114. *Révelations de sainte Gertrude*.

114. Dæmon Deum odio habet, aut per generalem ac formalem actum odii, aut per voluntates particulares blasphemandi, maledicendi, aut inferendi Deo inju-

riam, aut malum aliquod saltem extrinsecum procurando, aut etiam odio habendo Deum in creatura sua, præsertim in homine. (Suarez, l. 8, c. 11, n. 20.)

114. *Corruptio optimi pessima.*

115. *Actus dæmonis ex voluntate libera procedens semper est malus.* Etsi aliquando aliquod bonum faciat, non tamen bene facit. (S. Thomas, q. 64, art. 2.) Nullum in eis voluntatis bonæ remansit vestigium. (S. Fulgentius, *de Trinit.*, c. 8.)

115. *Réponse d'un démon dans un exorcisme.*

116. *Deus Angelis peccantibus non pepercit.* (S. Pierre, *Epit.* 2, c. 2, v. 4.) *Nunquam enim Angelos apprehendit.* (Hebr., c. 2, v. 16.)

116. *Peccatum dæmonis est gravius quam peccatum hominis.* (S. Thomas, 1, q. 64, art. 3.)

116. *Tanto damnabilior judicata est culpa, quanto erat natura sublimior.* (S. Aug., *sur saint Jean*, 110.)

116. *Angelus ob summam mentis perspicacitatem plena voluntate peccavit.* (Cassien, *Conf.*, 4, c. 3.)

117. *Homo fragilis per imbecillitatem carnis peccavit: Angelus vero purus vegetusque est spiritus.* (S. Jean Damasc., *de la Foi*, l. 2, c. 3.)

117. *Angelus, nullo suadente peccavit, homo autem, suadente diabolo.* (S. Grég., *Morales*, l. 4, c. 9.)

117. *In Angelis non est lapsa tota natura, sed pars illius: in homine vero tota natura lapsa est.* (S. Aug., *Enchiridion*, c. 29.)

117. *Quid tam opus habens misericordia quam miser? Et quid tam indignum quam superbus miser?* (S. Aug., *du Libre Arbitre*, l. 3, c. 10.)

118. *Ut beatitudo sanctorum eis magis complaceat et de ea uberiores gratias Deo agant, datur eis ut pœnam impiorum perfecte videant.* (S. Thomas, *Suppl.*, q. 94, art. 1.)

119. *In altis Angeli sunt: Tibi debent quod sunt; tibi debent quod vivunt; tibi debent quod juste vivunt; tibi debent quod beate vivunt.* (S. Aug., *sur le Ps. 70.*)

121. *Ipse speciosis induitur vestibus, quia sanctorum Anglorum choros quos condidit, in usum sui decoris assumpsit.* (S. Grégoire, *Morales; sur Job*, l. 32.)

123. *Ultima et perfecta beatitudo non potest esse nisi in visione divinæ essentiae.* (S. Thom., 1, 2, q. 3, art. 8.)

123. *Sur ces deux connaissances.* (S. Aug., *Cité*, l. 11, c. 9, et *sur la Genèse*, l. 4, c. 18; S. Thomas, 1, q. 58, art. 6.)

124. *Et vere quid opus scalis tenenti jam solium.* (S. Bern., *Cons.*, l. 5, c. 1.)

124. *Si autem cognitio non referatur in Deum, sicut in dæmonibus, non dicitur vespertina, sed nocturna.* (S. Thomas, 1, q. 64, art. 1.)

124. *Ibi legunt, sine syllabis temporum, quid velit æterna voluntas. Semper legunt et nunquam præterit quod legunt. Non clauditur codex eorum nec pliatur liber eorum, quia tu illis hoc es et es in æternum.* (S. Aug., *Confess.*, l. 13, c. 15.)

124. *Impossibile est quod aliquis intellectus creatus per sua naturalia essentiam Dei videat.* (S. Thomas, 1, q. 12, art. 4.)

125. *Cum virtus naturalis intellectus creati non sufficiat ad Dei essentiam videndam, oportet quod ex divina gratia super accrescat ei virtus intelligendi.* Et

hoc augmentum virtutis intellectivæ illuminationem intellectus vocamus, sicut et ipsum intelligibile vocatur lumen vel lux. (S. Thomas, 1, q. 12, art. 5.) Lumen illud in immensum animam dilatat ut fiat capax divinitatis. (Lessius, *de Summo Bono*, l. 2, c. 16.)

125. Lumen divinae gloriæ confortans intellectum ad videndum Deum. (S. Thomas, 1, q. 12. art. 2.)

125. Visio est expressa divinitatis imago eam quodammodo adæquans. (Lessius, *de Summo Bono*, l. 2, c. 16.)

126. Quod oculus non vidit, nec auris audivit, nec in cor hominis ascendit, quæ præparavit Deus iis qui diligunt illum. (S. Paul aux Corinth., *Epit.* 1, c. 2, v 9.)

127. Præclare ergo Aristoteles: Si essent, inquit, qui sub terra semper habita-vissent... Nec tamen venissent unquam supra terram; accepissent autem fama et auditione esse quoddam numen et vim Deorum; deinde aliquo tempore pate-factis terræ faucibus, ex illis abditis sedibus evadere in hæc loca quæ nos inco-limus atque exire potuissent: quum repente terram et maria cœlumque vidi-sent... Adspexissentque solem ejusque tum magnitudinem pulchritudinemque, tum etiam efficientiam cognovissent quod is diem efficeret, toto cœlo luce diffusa; quum autem terras nox opacasset, tum cœlum totum cernerent astris distinctum et ornatum... Hæc quum viderent, profecto et esse deos et hæc tanta opera deo-rum esse arbitrarentur. (Cicéron, *de la Nature des Dieux*, l. 2, c. 37.)

128. Cum cœperit anima circuire lucidas mansiones et sinum illum Abrahæ curiosius perserutari. (S. Bern., *Cons.*, l. 5, c. 4.)

128. Sicut audivimus, sic vidamus. (Ps. 47, v. 9.)

132. Amor est impetus quidam in divinitatem immersus. (Lessius, *de Summo Bono*, l. 2, c. 16.)

133. Angeli vident Deum per essentiam et tamen non omnia sciunt. (S. Thomas, 1, q. 12, art. 8.)

133. Nullus autem intellectus creatus totaliter Deum comprehendere potest. (S. Thomas, 1, q. 12, art. 8.)

133. Ipsi etiam nesciunt futura contingentia. (S. Thomas, 1, q. 12, art. 8.)

133. De die autem illa et hora nemo scit, neque Angeli cœlorum, nisi solus pater. (S. Matthieu, c. 24, v. 36.)

134. Prævius rerum cognitor solus est Deus: nec enim Angeli futura videre possunt. (S. Athanase, *à Antiochus*, c. 27.)

134. Cordium cognitio solius Dei est qui ea formavit. (S. Jean Chrysostome, *sur saint Jean*, l. 2, c. 19.) Ipsi etiam nesciunt cogitationes cordium, hoc enim solius Dei est. (S. Thomas, 1, q. 12, art. 8.)

134. Angeli non cognoscunt mysteria gratiæ. Si unus Angelus non potest cognoscere cogitationes alterius ex voluntate ejus dependentes, multo minus potest cognoscere ea quæ ex sola Dei voluntate dependent. (S. Thomas, 1, q. 57, art. 5.)

134. Hoc ipsum quod videant bonum suum esse tantum ut illud suo amore suaque contemplatione non possint exæquare, non eos affligit, sed miro gaudio perfundit. (Lessius, *de Summo Bono*, l. 2, c. 12.)

136. In statu beatitudinis non minus debet elevari voluntas in Deum quam intellectus, sed pari modo et æque eminenter et admirabiliter. (Lessius, *de Summo Bono*, l. 2, c. 12.)

136. Non erunt volubiles nostræ cogitationes ab aliis in alia euntes atque re-

deentes, sed omnem scientiam nostram uno simul conspectu videbimus. (S. Aug., *de la Trinité*, c. 16.)

137. Sic motus quibus a Deo moventur fiunt creaturis connaturales et faciles. (S. Thomas, 1, 2, q. 110, art. 2.)

138. Delectabitur oculus in amabili Redemptoris aspectu, cum videbit regem in decore suo gloria ornatum et diademat redimitum. (S. I aurent. Justinianus, *de Disciplin.*, l. 3.) Lux oculos corporeos beatorum illuminans et recreans est splendidissima et glorioissima Christi humanitas. (Corn. a Lap., *sur l'Apoc.*, c. 21, v. 23.)

138. Corpus præmiabitur propter merita. Ergo et omnes sensus præmiabuntur. (S. Thomas, *Suppl.*, q. 84, art. 4.) Ex ipsa beatitudine animæ fiet quædam reflu-entia in corpus et in sensus corporeos ut in suis operationibus perficiantur. (S. Thomas, 1, 2, q. 3, art. 3.)

138. In Angelis beatis remanet cognitio et dilectio naturalis. (S. Thomas, 1, q. 62, art. 7.)

140. Existimare possumus Angelum quempiam divina mandata exhaustentem. (Olympiodore, *sur Job*, c. 1.)

141. Pulchritudo divina infinite omnem angelicam superat. Ipsa enim est fons omnis pulchritudinis quæ in rebus creatis reperitur et tota rerum creatarum pulchritudo nihil aliud est quam tenuis quædam adumbratio et veluti rudis delineatio pulchritudinis divinæ. (Lessius, *de Summo Bono*. l. 2, c. 16.)

141. Angeli mira pulchritudine prædicti sunt. (Vivien, *Angelus*.)

141. Movent vos ista? Movent plane. Quare? Quia pulchra sunt. Quid est qui fecit? Puto rehesceretis si videretis pulchritudinem Angelorum. Quid est ergo Creator Angelorum? (S. Aug., *Serm. 19*.)

142. Platon, Cicéron, S. Augustin.—“Evidemment la beauté de la forme dérive de la beauté du type; elle emprunte de lui tout ce qu’elle a de réalité; et, quoique la forme distincte du type n’en dépende pas dans son existence matérielle, séparée de l’idée qui l’animait, elle ressemble à un corps dont la vie s’est retirée.” (Lamennais, *de l’Art et du Beau*.)

142. Splendescenti animo præfulget in superficie corporis decor, spem afferens multo melioris. (Maxime de Tyr, *Serm. 10*.)

143. Carentia pulchritudinis debitæ. (S. Thomas.)

144. Angelico da Fiesole.

144. Angelus est speculum suscipiens totam, si fas est dicere, pulchritudinem Dei. (S. Denis, *des Noms divins*.)

144. *Vie de sainte Thérèse*.

144. Si videres pulchritudinem sanctorum Angelorum sicuti est, cor tuum præ ingenti gaudio rumperetur. (*Révélations de sainte Brigitte*, Bollandistes.)

145. Lumen gloriæ est quædam participatio lucis increatæ et superessentialis. (Lessius, *de Summo Bono*, l. 2, c. 8.)

145. Et audiens jacebam consternatus super faciem meam, et vultus meus hæ-rebatur terræ. Et ecce manus tetigit me, et erexit me super genua mea et super articulos manum mearum. (Danicl, c. 10, v. 9, 10.)

145. Et ecce ante pedes ejus, ut adorarem eum. Et dicit mihi: Vide ne fec-eris: conservus tuus sum. (Apoc., c. 19, v. 10.)

146. Pulchritudo justorum solis pulchritudini, qui septuplo quam modo splen-dior erit, adæquabitur. (S. Anselme, *de Similitud.*, c. 50.)

146. Angeli apparent tibi in similitudine hominum quia spiritus tuus adhuc impeditus aliter illos capere non posset. (*Le livre des Révélations de sainte Brigitte.*)

146. Angelorum conspectus amicis res jucundissima esse solet. (Procopé de Gaza, *sur les Nombres.*)

146. Insulam totam Angelorum claritudine in spiritu vidi irradiatam totaque spa ia acris usque ad æthera cœlorum eorumdem Angelorum claritudine illustrata. (*Vie de saint Colomban*, par Adamnan.)

146. Probos insolita consolatione afficiunt summaque anima tranquillitate ac lætitia spiritali perfundunt. (Corderus, *sur Job*, c. 4, v. 14.)

147. Ipse enim Satanus transfigurat se in Angelum lucis. (S. Paul aux Corinth., *Epit.* 2, cap. 11, v. 14.)

147. Majoribus potius eum tenebris involvunt ac perturbant magis quod signum evidens est corum malignitatis. (Corderus, *sur Job*, c. 4, v. 14.)

149. *Les Merveilles du Laus, dans le diocèse de Gap*, par M. l'abbé Pron.

149. *Vie de sainte Cécile*, Bollandistes.

149. Ipsæ sunt vites et vineæ quæ odorem suum unicumque animæ imperfiunt. (Origène, *Hom.* 4.)

150. Suavitate cœlestis odoris fœtorem ab eis mortalitatis corruptionisque depellunt. (Origène, *Hom.* 4.)

150. In Angelorum conspectu, nil sordidum, nil fætet obsecnum, nisi vitium et peccatum. (S. Pierre Damien, *Opusc.*, 23.)

150. Hunc Angelus fœtorem et dishonestam purulentiaæ nauseam invitus satis et graviter tolerat, etsi cœlestis imperii lege constrictus obedientiam non omittat. (S. Pierre Damien, *Opusc.*, 23.)

150. S. Philippe de Néri, S^{te} Catherine de Sienne, S^{te} Gentilis, S. Euthyme, S. Eugende.

151. Sicut aromata quo magis conteruntur eo majorem spirant fragrantiam. ita Christus, apostoli, martyres, omnesque sancti quo magis persecutionibus et tribulationibus pressi et quasi contriti fuerunt eo suaviorem virtutis suæ sparse-runt odorem. (Corn. a Lap.)

151. Fragrans suavitas cœlestium odoramentorum mira liquefactione resperget odoratum. (S. Laurent Justinien, *de Discipl.*, l. 23.)

152. Instar chordarum citharæ apte compositarum per universam Ecclesiam cæterumque primogenitorum in cœlo descriptorum late circumsonant. (S. André de Césarée, *sur l'Apoc.*)

152. Tange illas purissimas chordas: in cœlo nihil triste unquam sonuerunt. (S. Anselme, *Medit.*, 13.)

152. *Vies de saint Rigobert, de sainte Véronique de Binasco, de sainte Justine, de saint Fursée, de sainte Prisque, de saint Genulphe, de saint Théogène, de sainte Marline, de saint Maur.*

153. O qualis musica! o quam dulcis et suavis harmonia! Quis tantorum cantorum modulatas cantilenas valeat explicare? Si nos, in hac vita, vocum humanarum et chordarum aut organorum concentus ab hominibus inventus et exquisitus sic delectat et rapit, quid faciet illa musica quam noua humana peritia, sed angelica format industria? Quæ non corporis vocibus foris perstrepit, sed interioribus affectibus interius dulcescit tanto utique suavius quanto intimus. (S. Thomas de Villeneuve, *Serm. sur saint Michel.*)

154. Légende du frère Alphius.

158. Angeli eorum in cœlis semper vident faciem patr's mei qui in cœlis est. (S. Matth., c. 18, v. 10.) In quem desiderant Angeli prospicere. (I S. Pierre, c. 1, v. 12.)

158. Ne sit in desiderio anxietas, desiderantes satiantur; ne autem sit in sati-
tate fastidium, satiati desiderant. (S. Grég., *Morales*, l. 18, c. 27.)

159. Sequitur ad rationem perfectæ beatitudinis non solum pertinere visionem, amorem et fruitionem, sed etiam horum perpetuitatem et cognitionem hujus perpetuitatis. (Lessius, *de Summo Bono*, l. 3, c. 9.)

159. Quamvis mutabiles facti fuerint per naturam, immutabiles sunt facti per
gratiam. Stabiles etiam et certi de sua beatitudine nullatenus amittenda, fru-
untur Deo cuius contemplatione beati sunt. (S. Fulgence, *de Trinit.*, c. 8.)

160. Hoc modo se habet Angelus, videns Deum, ad ipsum, sicut se habet qui-
cumque non videns Deum ad communem rationem boni. (S. Thomas, 1, q. 62,
art. 8.)

160. Angeli quo perfectiores et majori charitate prædicti sunt, eo trahuntur po-
tentius et omnium potentissime anima Christi. (Lessius, *de Summo Bono*, l. 2,
c. 13.)

160. Angelica voluntas pondere amoris ad centrum, hoc est ad Deum, perve-
niens immobilis redditia est. (Albertus Magnus, p. 1, q. 6, art. 3.)

162. Tenui eum nec dimittam. (Cant., c. 3, v. 4.)

162. Certus sum enim quia neque mors, neque vita, neque Angeli, neque Prin-
cipatus, neque Virtutes, neque instantia, neque futura, neque fortitudo, neque
altitudo, neque profundum, neque creatura alia poterit nos separare a charitate
Dei quæ est in Christo Jesu Domino nostro. (S. Paul aux Romains, c. 8, v. 38, 39.)

162. Angeli beati non possunt mereri nec in beatitudine proficere. (S. Thomas,
1, q. 62, art. 9.)

164. Sicut Deus ipse, licet omnia illa videat et plus se amet quam ab Angelis
diligatur, de suis offensis nihil contristatur. (Suarez, l. 6, c. 20, n. 12.)

164. Unde locutiones illæ sanctorum per metaphoram intelligendæ sunt: sicut
etiam solet hujusmodi affectus tribui Deo ad significandam erga homines chari-
tatem et quantum impietas illi displiceat. (Suarez, l. 6, c. 20, n. 12.)

164. Hoc gaudium ad præmium accidentale pertinet. (S. Thomas, 1, q. 62,
art. 9.)

164. Prædictum gaudium acquiritur ex virtute beatitudinis. (S. Thomas, 1,
q. 62, art. 9.)

164. Hoc gaudium augeri potest usque ad diem judicii. (S. Thomas, 1, q. 62,
art. 9.)

165. Ipse est Deus noster maxima mansio spirituum beatorum. (S. Bern., *de
la Consid.*, l. 1, c. 1.)

165. In domo patris mèi mansiones multæ sunt. (S. Jean, c. 14, v. 2.)

165. Stella enim a stella differt in claritate. (S. Paul, 1^{re} Epître aux Corin-
thiens, c. 15, v. 41.)

166. Ita patres contra Jovinianum, qui, uti censem, virtutes esse pares, sic et
paria eorum fore præmia in cœlo. (Corn. a Lap.)

166. Facultas videndi Dcum competit intellectui creato per lumen gloriæ quod
intellectum in quadam Deiformitate constituit. Unde intellectus plus partici-

pans de lumine gloriæ, perfectius Deum videbit. Plus autem participabit de lumine gloriæ qui plus habet de charitate. (S. Thomas, 1, q. 12, art. 6.)

167. Fit per charitatem ut quod habent singuli commune sit omnibus. Sic enim quisque etiam ipse habet cum amat in altero quod ipse habet. (S. Aug.) In illa cœlesti patria nihil possidetur singulariter. In multis mansionibus erit retributionum diversitas concors: quia tanta vis amoris in illa pace nos sociat ut quod quisque in se non acceperit, hoc se accepisse in alio exultat. (S. Grégoire le Grand, *Morales*, l. 4, c. 31.)

167. Nihil est concordiæ comparandum; unus enim quasi multiplicatur; si concordes fuerint duo aut decem, unus non est unus, sed illorum quisque multiplex redditur, inveniesque in decem unum atque in uno decem. (S. Maximus, *de Amore fraterno*.)

168. Bellum illud initum in cœlo inter Angelos, non est ibi omnino absolutum, sed in hoc mundo pro salute hominum iterum in paradiſo inchoatum, sue renovatum est, et usque ad finem sæculi perseverat, et tunc maxime ardebit. (Suarez, l. 6, c. 10, n. 27.)

168. Mala in ordinem reducta faciunt ad decorem universi. (S. Aug., *de Ordine*, l. 2, c. 4.)

171. Dæmonibus duplex locus pœnalis debetur: unus quidem ratione suæ culpæ, et hic est infernus; alius autem ratione exercitationis humanæ, et sic debetur eis caliginosus aer. (S. Thomas, 1, q. 64, art. 4.) Certissimum est etiam nunc dæmonum multitudinem in hoc aere versari. (Suarez, l. 8, c. 17, n. 7.)

171. De solo Lucifero probabilissimum est ligatum esse per Christi imperium in inferno corporeo et locali. (Suarez, l. 8, c. 17, n. 9.)

171. Dæmones, imitantes legiones angelicas, dicunt se legionem, immo imitantes et æmulantes Dcūm ipsum qui vocatur Dominus Sabaoth, id est, exercituum et legionum angelicarum. Lucifer enim est simia Dei. (S. Grégoire de Nyssse.)

172. S. Vincent Ferrier, *Sermons*.

172. Longe probabilius videtur nullos dæmones esse semper in inferno alligatos, nec alios ita esse in hoc aere ut nunquam in inferno descendant, sed alternatis vicibus, nunc istos in altero ex dictis locis versari. (Suarez, l. 8, c. 17, n. 2.)

172. Tam superbi sunt ut honores divinos et religionis servitutem quam vero Deo deberi sciunt, sibi sategerint exhiberi, et quantum possunt et apud quos possunt adhuc agunt. (S. Aug., *Cité*, l. 9, c. 20.)

172. Ille homicida erat ab initio. (S. Jean, c. 8, v. 44.)

173. Arrogavit sibi honorem divinum et omnibus dæmoniis et implevit templo paganorum et persuasit illa sacrificia offeri sibi. (S. Aug., *sur le Psalme 96*.) Diabolus totum sæculum mendacio divinitatis implevit. (Tertull., *Contre Marcion*, c. 17.)

173. Concordia dæmonum non est ex amicitia quam inter se habeant, sed ex communi nequitia qua homines odiunt et justitiae Dei repugnant. (S. Thomas, 1, q. 109, art. 2.)

173. Quod autem superioribus inferiores subdantur, non est ad bonum superiorum, sed magis ad malum eorum; quia cum mala facere maxime ad miseriam pertineat, præcesse in malis est esse magis miserum. (S. Thomas, 1, q. 109, art. 2.)

173. Portant secum ignem gehennæ, quocumque vadant. (S. Thomas, 1, q. 64, art. 2.)

174. Hoc gaudium non verum sed phantasticum est, dum impletur id quod desiderant. (S. Thomas.)

174. Aduror! aduror! exclamabat dæmon in exorcismo. (*Vie de sainte Marie Madeleine de Pazzi*. Bollandistes.)

174. Judicio retributionis judicabuntur, quantum ad merita mala hominum quos ad male merendum induxerint. (S. Thomas, 1, q. 89, art. 8.)

175. Post diem judicii omnes mali, tam homines quam Angeli, in inferno erunt. (S. Thomas, 1, q. 64, art. 4.) Habebunt miseriam undique consummatam. (Suarez, l. 8, c. 15, n. 16.)

175. Et rogabant illum ne imperaret illis ut in abyssum irent. Erat autem ibi grex porcorum multorum pascentium in monte: et rogabant eum ut permetteret eis in illos ingredi. (S. Luc., c. 8, v. 31, 32.)

177. Antichristus faciet miracula, non vera, sed falsa et mendacia. Multa enim ex his miraculis erunt præstigiæ quibus fascinabit oculos ut videatur facere id quod revera non faciet. (Corn. a Lap., *Comment. in 2am Epist. ad Thessal.*, c. 2, v. 9.)

177. Sed licet nos, aut Angelus de cœlo evangelizet vobis præterquam quod evangelizavimus vobis, anathema sit. (S. Paul aux Galates, c. 1, v. 8.)

178. Consurget Michael princeps magnus qui stat pro filiis populi sui. (Daniel, c. 12, v. 1.)

178. Et tunc revelabitur ille iniquus quem Dominus Jesus interficiet spiritu oris sui et destruet illustratione adventus sui. (S. Paul aux Thessal., c. 2. v. 8.)

178. Mox antichristum terra dehiscet vivumque eum rapient dæmones in tartara. (Corn. a Lap., *sur le chap. 19 de l'Apocalypse*.)

179. Infirmani et constrictam excedentes nostrorum materialium numerorum commensurationem. (S. Denys, *de la Céleste Hiérarchie*, c. 14.) Eorum copias numero quodam esse infinitas. (S. Grég. de Nysse, *de Opificio hom.*, c. 17.) Supernorum civium numerus infinitus et definitus exprimitur, ut qui Deo est numerabilis, esse hominibus innumerabilis demonstretur. (S. Greg., *Morales*, l. 17, c. 9.)

179. Antiquus dierum sedit... Millia millium ministrabant ei et decies millies centena millia assistebant ei. (Daniel, c. 7, v. 10.)

179. Currus Dei decem millibus multiplex, millia lætantium. (Ps. 67, v. 18.) Currus quo vehebaur Deus erant millia sanctorum Angelorum quæ omnia non erunt gementia sub pondere sed lætantia et plaudentia præ voluptate vehendi Dominiun. (Bellarmin, *sur ce psaume*.)

179. Et audivi vocem Angelorum multorum in circuitu throni et erat numerus eorum millia millium. (Apoc. c. 5, v. 11.)

180. Numquid est numerus militum ejus? (Job, c. 25, v. 3.)

180. Nolite timere, pusillus grex. (S. Luc, c. 12, v. 32.)—Grex hominum fidelium est pusillus grex, si conferatur cum Angelis qui sunt innumeri. (Euthymius.)

180. Dives Pater cuius centesima portio sumus, habet Angelorum, Archangelorum aliorumque innumerabiles greges. (S. Ambroise, *sur saint Luc*, c. 15.)

180. Decem ergo drachmas habuit, quia novem sunt ordines Angelorum; sed, ut completeretur electorum numerus, homo est decimus creatus. (S. Grégoire, *Hom. 34, sur saint Luc*.)

180. In multitudine populi dignitas Regis, et in paucitate plebis ignominia principis. (Proverbes, c. 14, v. 28.)

181. Cum perfectio universi sit illud quod præcipue Deus intendit in creatione rerum, quanto aliqua sunt magis perfecta, tanto in majori excessu sunt creata a Deo. (S. Thomas, 1, q. 50, art. 3.)

181. Sicut autem in corporibus attenditur excessus secundum magnitudinem, ita in rebus incorporeis potest attendi excessus secundum multitudinem... Unde rationabile est quod substantiae immateriales excedant secundum multitudinem substantias materiales quasi incomparabiliter. (S. Thomas, 1, q. 50, art. 3.)

181. Vision de sainte Angèle de Foligno.

182. Nec novum est Spiritui sancto Angelos appellare eos quos ministros suæ virtutis Deus præfecit. (Tertullien, *Contre les Juifs*, 9.)—Tunc spiritu Angeli sumus, quando ministri supernæ voluntatis efficimur. (M. Aurelius Cassiodorus, *in Psalmo 33.*)

183. Qualis pluvio et sereno aere incurrens ut nubes per repercussos circulos radius solis multicolorem format iridem ac circa illum fulget undique proximus æther variis circulis qui statim solvuntur; talis est et lumen natura, summo lumine minores mentes semper radiis illustrante... Illi autem sunt lumina secunda ex Triade regium decus habente, Angeli. (S. Grégoire de Nazianze, *Poèmes*, 7.)

185. Multo magis consentaneum est pulchritudini universi et consequenter etiam ordini divinæ sapientiæ quod Angeli fuerint in magna varietate specierum creati. (Suarez, l. 1, c. 12, n. 6.)

187. In Angelis potius est quod subjiciuntur Deo quam quod inferioribus præsident. (S. Thomas, 1, q. 108, art. 6.) Sicut gloriosius est Spiritui sancto produci a Patre et Filio quam ad extra diffundere gratiam. (Vivien, *Angelus.*)

187. Et ideo ordines nominati a prælatione non sunt supremi, sed magis ordines nominati a conversione ad Deum. (S. Thomas, 1, q. 108, art. 6.)

189. Dionysius ex nominibus ordinum proprietates illorum considerans, illos ordines in prima hierarchia posuit quorum nomina imponuntur per respectum ad Deum, scilicet Seraphim, Cherubim et Thronos. (S. Thomas, 1, q. 108, art. 6.)

189. Illos vero ordines posuit in media hierarchia quorum nomina designant communem quanidam gubernationem sive ispositionem, idest, Dominationes, Virtutes et Potestates. (S. Thomas, 1, q. 108, art. 6.)

189. Illos vero ordines posuit in tertia hierarchia quorum nomina designant operis executionem, scilicet Principatus, Archangelos et Angelos. (S. Thomas, 1, q. 108, art. 6.)

190. Cum omnes Angeli simul creati sint, in eodem instanti prædictam distinctionem necessario habuerunt. (Suarez, l. 1, c. 14, n. 16.)

190. In aliquibus, ut ita dicam, publicis et solemnibus opportunitatibus, non videtur certe negandum supremos etiam Angelos ad terram descendisse vel descensuros esse. (Suarez, l. 6, c. 10, n. 47.)

190. Verumtamen in his etiam missionibus non tam ministrant exterius quam assistunt Christo, ipsum laudando et præsentia honorando; quamvis necesse sit aliquid etiam exterius facere quando hæc visibiliter operantur. (Suarez, *ibid.*)

191. Novem esse choros sive ordines constituentes tres hierarchias, quomodo cumque disponantur, de fide est. (Suarez, l. 2, c. 13, n. 2.)

192. Dispositos in dignitates, ab initio stantes in ordine suo. (S. Bernard, *de la Consid.*, l. 5, c. 4.)

192. Executio autem officiorum angelicorum aliquo modo remanebit post diem judicii et aliquo modo cessabit. Cessabit quidem secundum quod eorum officia ordinantur ad perducendum aliquos in finem ; remanebit autem secundum quod convenit in ultima finis consecutione. (S. Thomas, 1, q. 108, art. 7.)

192. Probabile est quo perfectior est ordo Angelorum eo in numero etiam excedere, juxta regulam datam, quod in rebus per se intentis a Deo perfectiores, vel magnitudine, vel multitudine excedunt. (Suarez, l. 1, c. 11, n. 8.)

193. Angeli multis modis arcanum Dei manifestant. (Tertull., *de Orat.*, c. 12.)

194. Estote ergo perfecti, sicut et Pater vester cœlestis perfectus est. (S. Matth., c. 5, v. 48.)

194. Vox *sicut* similitudinem significat, non æqualitatem ; nec enim Dei perfectionem æquare possumus, sed illa in infinitum omnem nostram superat et transcendit ; quare illam eminus imitari debemus quoad possumus. (Corn. à Lap., *sur ce passage*.)

195. Cernere est in his qui Seraphim appellantur, quomodo amet. (S. Bernard, *De la Consid.*, l. 5, c. 4.)

195. Isti dicuntur Seraphim, quasi ardentes vel incendentes, quia per incendium solet designari intensio amoris vel desiderii qui sunt de fine. (S. Thomas, *contra Gentes*, l. 3, c. 80.)

196. Audi quid ipse Christus loquatur : Ignem veni mittere in terram et quid volo nisi ut accendatur ? Vult ergo Seraphim fabricari. (S. Bernard, *Serm. 1, de verb. Isaiæ*.)

198. Cernere est in Cherubim Deum scientiarum Dominum esse. (S. Bernard, *de la Consid.*, l. 5, c. 4.)

198. Hi dicuntur Cherubim quod interpretatur scientiæ plentitudo ; scientia enim per formam scibilis perficitur. (S. Thomas, *contra Gentes*, l. 3, c. 80.)

200. Cernere est in Thronis quam non suspectus omni innocentia judex se deat. (S. Bernard, *de la Consid.*, l. 5, c. 4.)

200. Sanctus dicitur cuius affectus et mores exacte congruunt legi æternæ. Hoc fit in creaturis accidentaliter, Deo autem id ipsum est essentiale. (Corn. à Dap., *sur l'Ecclésiastique*, c. 46, v. 6.)

200. Dicitur æquitas, id est rectitudo, quia suæ normæ et regulæ, puta legi æternæ et divinæ conforme, ideoque rectum est, non pravum, non obliquum et distortum. (Corn. à Lap., *sur les Prov.*, c. 1, v. 3.)

201. Per hanc denominationem designatur quod sunt Deiferi et ad omnes di- vinas susceptiones familiariter apti. (S. Thomas, *contra Gentes*, l. 3, c. 80.)

201. Dicitur *ἄγιος*, quasi *sine terra*. Munditia necessaria est ad hoc quod mens Deo applicetur, quia mens humana inquinatur ex hoc quod interioribus rebus conjungitur, sicut quælibet res ex immixtione pejoris sordescit, ut argentum ex immixtione plumbi. (S. Thomas, 2-2, q. 81, art. 8.)

203. Cernere est in Dominationibus quantæ sit Dominus majestatis. (S. Bernard, *de la Consid.*, l. 5, c. 4.)

203. Nomen Dominationem existimo declarare absolutam aliquam dominationem principii Dominationis semper avidam, quæ ab omni servitute celsior, omnini directione superior est. (S. Denys, *de la Céleste Hiérarchie*, c. 8.)

206. Cernere est in Virtutibus unam ubique æqualiter præsto esse virtutem. (S. Bernard, *de la Consid.*, l. 5, c. 4.)

207. Appellatio Virtutum fortem quamdam denotat virilitatem in omnes Deiformes operationes redundantem. (S. Denys, *de la Céleste Hiérarchie*, c. 8.)

209. Cernere est in Potestatibus quam potestative quos regit protegit, contrarias Potestates arcens et propulsans. (S. Bernard, *de la Consid.*, l. 5, c. 4.)

209. Præpositi sunt Angeli cœlorum super potestates aereas. (S. Aug., *sur le Psalme 103*.)

209. Putemus Potestates illas esse quarum virtute Potestas tenebrarum comprimitur et coercetur malignitas aeris hujus, ne quantum vult noceat, ne malignari, nisi ut proposit, possit. (S. Bernard, *de la Consid.*, l. 5, c. 4.)

212. Cernere est in Principatibus principium ex quo omnia et quomodo a earidine ostium sic ab ipso regi universitatem. (S. Bernard, *de la Cons.*, l. 5, c. 4.)

212. Nomen Principatus designat quoddam dominium cum ordine sacro. (S. Denys, *de la Céleste Hiérarchie*, c. 8.) In rebus humanis est aliquod bonum commune, quod quidem est bonum civitatis, vel gentis, quod videtur ad principatum ordinem pertinere. (S. Thomas, *contra Gentes*, l. 3, c. 80.)

214. Cernere postremo et mirari est in Angelis et Archangelis veritatem atque experientiam vocis illius: Quoniam ipsi cura est de nobis: qui talium nos et tantorum non desinit jucundare visitationibus, instruere revelationibus, suggestionibus commonere, sedulitate solatiari. (S. Bernard, *de la Consid.*, l. 5, c. 4.)

214. Putemus Angelis præesse Archangelos qui concii mysteriorum divinorum, non nisi ob præcipuas et maximas causas mittuntur. (S. Bernard, *de la Consid.*, l. 5, c. 4.)

217. Custos Angelus habet supra se superiores Angelos a quibus illuminatur; non tamen habet infra se Angelos inferiores quos illuminet: at quod in alios Angelos non valet, erga sibi commissum hominem exercet. (Vivien, *Angelus*.)

219. Sicut anima videt in oculis, audit in auribus, odorat in naribus, in fauibus gustat, tangit in toto reliquo corpore. (S. Bernard, *de la Consid.*, l. 5, c. 5).

219. Sic Deus diversa in diversis spiritibus operatur, verbi gratia in aliis amantem se exhibens, in aliis agnoscentem, in aliis alia facientem, sicut unicuique datur manifestatio spiritus ad utilitatem. (S. Bernard, *de la Consid.*, l. 5, c. 5.)

220. Dicimur amare; et Deus: dicimur nosse; et Deus. Et multa in hunc modum. Sed Deus amat ut charitas, novit ut veritas, sedet ut æquitas, dominatur ut majestas, regit ut principium, tuetur ut salus, operatur ut virtus, revelat ut lux, assistit ut pictas. (S. Bernard, *de la Consid.*, lib. 5, c. 5.)

220. Quæ omnia faciunt et Angeli, facimus et nos, sed longe inferiori modo, non utique bono quod sumus, sed quod participamus. (S. Bernard, *de la Consid.*, l. 5, c. 5.)

222. Michael, ut olim Synagogæ ita nunc Ecclesiæ totius præses et custos a fidelibus colitur. (Corn. a Lap., *sur Daniel*, c. 10.)

222. Nec verebitur magnitudinem cuiusquam. (Sagesse, c. 6, v. 8.)

222. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo... Ideo precor...beatum Michaelem Archangelum...

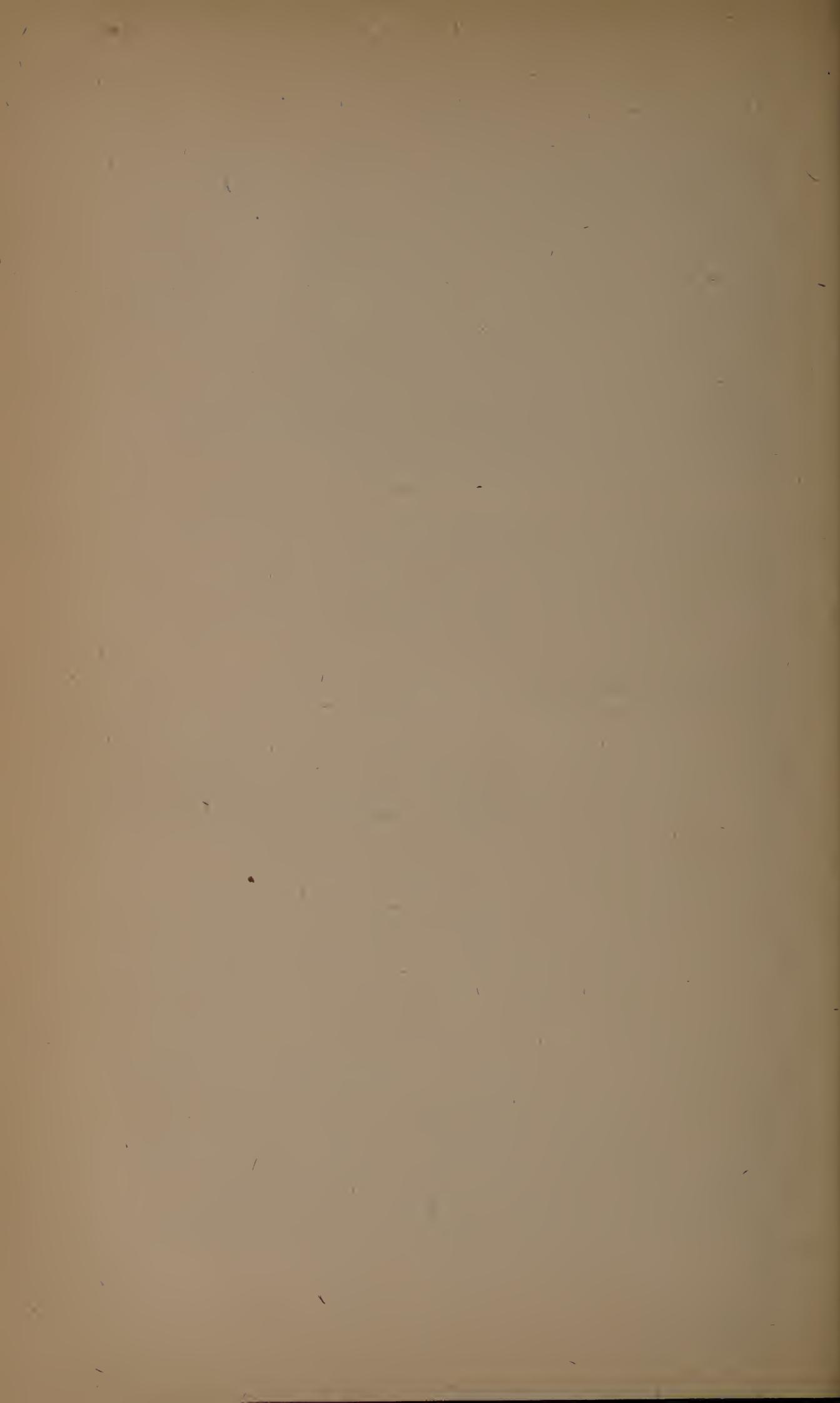
222. Signifer tuus sanctus Michael repræsentet eas in lucem sanctam. (Liturgie: *Offert de la Messe pour les morts*. Re et nomine Michael, te oro et quantum possum obtestor ut e vita hujus curriculo exituro latus pacatusque appareas, meque sub honorato alarum tuarum velamine abscondas, atque ex angustis ob-

scurisque inferorum locis ereptum in loco tabernaculi admirabilis constitutas deducens usque ad domum Dei, in voce exultationis et confessionis et sonifestum celebrantis. (S. Sophrone, *Encom. Ang.*)

223. Michael signifer vocatur quia signum sive vexillum Crucis præferet Christo venienti ad judicium. (Eckius, *Hom. sur saint Michel.*)

223. Duos esse Michaeles, unum Seraphinum, victorem Luciferi, alterum Archangelum, custodem Ecclesiæ, sine auctoritate æque ac necessitate assertum est. (Corn. a Lap., *in cap. 10 Danielis.*) Sicut ergo Lucifer dæmonum, sic Michael Angelorum, pro Deo est imperator, esque primus inter Seraphinos. (*Id., ibid.*)

224. Sanctus Michael est divinæ majestatis propugnator, Verbi incarnati defensor, beatorum Angelorum detriumphator, tandem Ecclesiæ protector. (Vivien, *sur saint Michel.*) Operarius victoriæ Dei. (Tertull., *de la Patience*, c. 14.) Columna sanctæ apostolieæ Ecclesiæ. (S. Pantaléon.)



APPENDIX.

VOLUME II.

The author having very judiciously expressed his desire that his Latin notes should be printed in this translation, they are put here together, with the page on which they are respectively found, for convenience of reference.

PAGE.

3. Corpus Ecclesiæ mysticum non solum consistit ex hominibus sed etiam ex Angelis. Totius autem hujus multitudinis Christus est caput. (S. Thomas, 3, q. 8, art. 4.)

3. De mysterio Incarnationis Christi dupliciter contingit loqui. Uno modo generali; et sic omnibus Angelis revelatum est a principio suæ beatitudinis. Cujus ratio est: quia hoc est quoddam generale principium ad quod omnia eorum officia ordinantur. (S. Thomas, 1, q. 57, art. 5.)

4. Potuit igitur primo homini revelari Incarnationis mysterium sine hoc quod esset præscius sui casus; non enim quicumque cognoscit effectum cognoscit et causam. (S. Thomas, 3, q. 1, art. 3.)

4. Videbitis cælum apertum, et Angelos Dei ascendentes et descendentes supra Filium hominis. (S. Jean, c. 1, v. 51.)

5. Alio modo possumus loqui de mysterio Incarnationis, quantum ad speciales conditiones; et sic non omnes Angeli a principio de omnibus sunt edocti; imo quædam etiam superiores Angeli postmodum didicerunt. (S. Thomas, 1, q. 57, art. 5.)

6. Divinas visiones gloriosi patres nostri adepti sunt per medias Virtutes. (S. Denis, *la Céleste Hiérarchie*, c. 4.) Illuminationes et revelationes divinæ a Deo ad homines per Angelos deferuntur. (S. Thomas, 2, 2, q. 172, art. 2.)

7. A supernis legationibus incipit Evangelium: ejus primi dictatores Angeli. (S. Cyprien.)

7. Verisimile est ab Angelis sanctis sumi ex purioribus corporibus quæ in superiori parte aeris inveniuntur. (Suarez, l. 4, c. 34, n. 7.)

7. Substantialis unio non datur inter Angelum et corpus assumptum. (Suarez, l. 4, c. 30, n. 2)

7. Assumpta corpora non habent dotes gloriæ. (Suarez, l. 6, c. 7, n. 15.)

7. Angeli non indigent corpore assumpto propter seipso, sed propter nos, ut familiariter cum hominibus conversando, demonstrent intelligibilem societatem quam exspectant homines cum eis habendam in futura vita. (S. Thomas, 1, q. 51, art. 2.)

8. Hoc autem quod Angeli corpora assumpserunt in Veteri Testamento, fuit quoddam figurate indicium quod Verbum Dei assumpturum esset corpus humanum: omnes enim apparitiones ad illam apparitionem ordinatae fuerunt qua Filius Dei apparuit in carne. (S. Thomas, 1, q. 51, art. 2.)

8. Adde quod aliqui eorum personam ejus gerebant, ita ut loqueretur quisque illorum non tanquam Angelus, sed tanquam Dominus, Verbi gratia, ille Angelus qui cum Moyse loquebatur dicebat, non ego Domini sed ego Dominus, sed ego

Dominus, atque id frequentius iterabat. (S. Bernard, *Serm. 54, sur le Cant. des cant.*)

8. Addimus omnes apparitiones Dei in Veteri Testamento, ctiam si in eis Angelorum mentio non fiat, ipsorum ministerio factas esse. (Suarez, l. 6, c. 20, n. 36.—S. Denys, S. Augustin, S. Thomas.)

9. Accepistis legem in dispositione Angelorum. (Art. c. 7, v. 55.) Lex ordinata per Angelos. (S. Paul aux Galates, c. 3, v. 19.)

9. Genèse, c. 18.

9. Josué, c. 5.

9. Exode, c. 19 et suivants.

9. Exode, c. 13, 14.

9. Tobie, c. 11.

9. Daniel, c. 2.

10. Daniel, c. 6.

10. Exode, c. 16, 17.

10. Angelus qui deduxit filios Israel per desertum, qui apparuit Abrahamo in valle Mambre, Jacobo in Bethel, Moisi in monte Sina, Josue in campus Jericho erat figura Messiae venturi. (Vivien, *Angelus.*)

10. Dicendum est omnes hæs Dei apparitiones in Novo Testamento per Angelos factas esse. Estque communis sententia Theologorum. (Suarez, l. 6, c. 21, n. 12.)

11. Aptum humanæ restorationis principium ut Angelus a Deo mittetur ad virginem partu consecrandam divino; quia prima perditionis humanæ fuit causa, cum serpens a diabolo mittebatur ad mulierem spiritu superbiæ decipendum. (Beda, *Homil. de Annunt.*) Decuit nimis ut Angelus ad procurandam humani generis salutem esset minister, quia ad ruinam malus Angelus auctor extiterat. (Vivien, *Angelus.*)

11. Lætus paronymphus effectus pro officio, exhilaratus pro gratia, pro obsequio expeditus, insolito fulgore vestitus, in humana effigie descendit ad Virginem. S. Laurent Justinien, *sur la fête de l'Annonciation.*) Venit ad me quidam magnus Christi paronymphus, non patriarcha primus, aut propheta egregius, sed Gabr. ille Archangelus, facie rutilans, veste coruscans, incessu mirabilis. (S. Aug., *Serm. 18 de Tempore.*)

13. Stabat tota cœlestis curia expectans responsum; avidissime cupiebat assensum Virginis. Angelus Gabriel, orator pro cunctis beatis spiritibus, sitiebat amoris ardore ad ultimum verbum suum. (Virgilius Seldmayr., *Theologia Marianæ.*)

13. S. Luc, c. 1, v. 26-38.

13. Dulce illud melos angelicum, longe celebratissimum, quod Angelus Gabriel in Nazareth cecinit. (S. Ephrem.)

13. Cum homo devote salutat Virginem, resalutatur ab illa. Est enim urbanissima Virgo Maria, nec potest salutari sine resalutatione miranda. Unde si mille Ave Maria dicis in die, millies a Virgine resalutaris. (S. Bernardin de Sienne.)

14. Deus... donavit illi nomen. (S. Paul, *Epit. aux Philippiens*, c. 2, v. 9.)

14. Ut in nomine Jesu omne genu flectatur cœlestium, terrestrium et iuferorum. (S. Paul, *Epit. aux Philippiens*, c. 2, v. 10.)

14. Quasi vir pugnator Omnipotens nomen ejus. (Exode, c. 15, v. 3.) Dominus conterens bella, Dominus nomen est illi. (Judith, c. 16, v. 3.) Sanctum et terribile nomen ejus. (Ps. 110, v. 9.)

14. Quid est Jesus nisi summa majestas et summus amor? (Corn. a Lap., *sur l'Epit. aux Philippiens*, c. 2.)

15. Significat nomen Jesu totam incarnationis et redemptionis Christi œconomiam. (*Ibid.*)

15. Non bene conveniunt nec in una sede morantur.

15. Majestas et amor.

15. Et omnis lingua confiteatur quia Dominus Jesus Christus in gloria est Dei Patris. (S. Paul aux Philippiens, c. 2, v. 11.)

15. Donavit illi nomen quod est super omne nomen. (S. Paul aux Philippiens, c. 2, v. 9.)

15. Audito nomine Jesus, devoti fideles, aut caput inclinant, aut genua flectunt. (S. Jean d' Avila)

16. Si scribas non sapit mihi nisi legero ibi Jesum. Si disputes aut conferas non sapit mihi nisi sonuerit ibi Jesus. Jesus mel in ore, in aure melos, in corde jubilus. (S. Bernard, *sur le Cant. des cant.*, *Serm. 15.*)

16. Usque hodie quidquid in scripturis valet, quidquid in eis spiritualiter sentit, maxime in silvis et in agris meditando et orando se confitetur accepisse; et in hoc nullos aliquando se magistros habuisse nisi quercus et fagos, joco illo suo gratioso inter amicos dicere solet. (*Vita S. Bernardi*, auctore Guillelmo, l. 1, c. 4, n. 23.)

17. Per apertam viam ingressi sunt sequentes Dominum et dicentes inter se: Si ille descendit, quid nos quiescimus? quid parcimus nobis? Eia, omnes Angeli, descendamus de cœlo. (Origène, *Hom. sur Ezéchiel.*)

17. Salve, Bethleem, domus panis, in qua natus est ille panis qui de cœlo descendit. (S. Jérôme, dans l'oraison funèbre de sainte Paule.)

17. Et subito facta est cum Angelo multitudo militæ cœlestis laudantium Deum et dicentium: Gloria in Altissimis Deo. (S. Luc, c. 2, v. 13, 14.)

18. Ibi agnoscitur lux non lucens, Verbum intans, aqua sitiens, panis esuriens. Videas, si attendas, potentiam regi, sapientiam instrui, virtutem sustentari. (S. Bernard, *super Missus est.*)

19. Valor tam meritorius quam satisfactorius actionum non solum petitur ex objecto, aut ex principio *quo*, sed etiam et maxime ex dignitate peraonæ operantis ut principium *quod*, eoque magis crescit quo major est dignitas personæ: atqui persona Christi est infinite digna: ergo ejus operationes, licet ex conditione objecti et principii *quo* sint finiti valoris, ex dignitate tamen infinita personæ a qua procedunt, habent valorem tam meritorium quam satisfactorium simpliciter infinitum. (*Theologia Claromontensis, de Redemptione Christi*, p. 2, c. 1, art. 2.)

20. Et in terra pax hominibus bonæ voluntatis. (S. Luc, 2, v. 14.)

20. Post Christum natum efficacius Angeli nos custodiunt. (Origène, *Hom. 10, sur saint Luc.*) Cujus tanta erga nos misericordiæ visceri ipsi quoque imitantur. (S. Bernard, *sur saint Michel.*)

21. Et ecce Angelus Domini stetit juxta illos, et claritas Dei circumfulsit illos et timuerunt timore magno. Et dixit illis Angelus: Nolite timere: ecce enim evangelizo vobis gaudium magnum quod erit omni populo. (S. Luc, c. 2, v. 9, 10.)

21. Et factum est ut discesserunt ab eis Angeli in cœlum: pastores loquebantur

ad invicem: Transeamus usque Bethlehem, et videamus hoc Verbum quod factum est, quod Dominus ostendit nobis. (S. Luc, c. 2, v. 15.)

21. Anglorum hymnus in nativitate decantatus cœlum et terram in harmoniam et conventum conjunxit. (Photius, *contra Manich.*, l. 4, c. 15.)

21. Angeli ex acre condensato, splendorem ei indendo, illam efformarunt. (Corn. a Lap., *in Matth.*, c. 2, v. 2.) Angelus erat motor et quasi auriga stellæ. (Origène, Théophylacte, S. Jean Chrysostome.)

23. Et responso accepto in somnis ne redirent ad Herodem, per aliam viam reversi sunt in regionem suam. (S. Matthieu, c. 2, v. 12.)

24. Tunc adimpletum est quod dictum est per Jeremiam prophetam dicentem: Vox in Rama audita est, ploratus et uluatus multus: Rachel plorans filios suos, et noluit consolari, quia non sunt. (S. Matthieu, c. 2, v. 17, 18.)

24. Rachel hebraice significat ovem. Plangit Rachel, id est ovis necem agnorum, sed plaudunt Angeli, imo et parvuli, quia animæ parvorum, quasi agnorum, ad societatem transibant Angelorum. (Corn. à Lap., *sur saint Matthieu*, c. 2, v. 17, 18.)

24. Ecce Angelus Domini apparuit in somnis Joseph, dicens: Surge, et accipe puerum et matrem ejus, et fuge in Aegyptum, et esto ibi usque dum dicam tibi. Futurum est enim ut Herodes quærat puerum ad perdendum eum. (S. Matthieu, c. 2, v. 13.)

25. Dominus ingredietur Aegyptum et commovebuntur simulacra Aegypti a facie ejus. (Isaïe, c. 19, v. 1.) Cum autem Maria et Joseph cum puero Jesu intrarent in Aegyptum, omnia idola illius provinciæ in templis suis corruerunt, sicut per prophetam Isaiam fuerat prophetatum. (Ludolphus a Saxonie, *Vita Christi*, pars 1, c. 13.)

25. Non ita cœlum variis astrorum choris resulget ut Aegyptus innumeris monachorum ac virginum illustratur habitaculis. (S. Chrysost., *Hom.* 8.)

26. Defuncto autem Herode, ecce Angelus Domini apparuit in somnis Joseph in Aegypto, dicens: Surge, et accipe puerum et matrem ejus, et vade in terram Israel: defuncti sunt enim qui quærebant animam pueri. (S. Matthieu, c. 2, v. 19, 20.)

26. Audiens autem quod Archelaüs regnaret in Judæa pro Herode patre suo, timuit illo ire. (*Ibid.*, v. 22.)

26. Et, admonitus in somnis, secessit in partes Galilææ. Et veniens habitavit in civitate quæ vocatur Nazareth. (*Ibid.*, v. 22, 23.) Nazareth interpretatur flos pulchra. Hic Maria eadens flos Virginum nata est. Hic Christus, ut flos campi nascetur in flore virtutum, conceptus et educatus est. (S. Jérôme.)

27. Et dixit ei Nathanael: A Nazareth potest aliquid boni esse? Dicit ei Philippus: Veni et vide. (S. Jean, c. 1, v. 46.)

27. Miraris quod Nazareth, parva civitas, et tanti regis nuntio illustretur et tanto? Sed magnus latet in hac parva civitate thesaurus; latet, inquam, sed homines latet, non Deum. Novit cœlum unigenitus Dei Patris? Si novit cœlum, novit et Nazareth. Quidni sciat patriam suam? Quidni noverit hæreditatem suam? Cœlum ex patre; Nazareth ex matre, vindicat sibi. (S. Bernard, *sur l'Annonciation.*)

30. Mysterium Incarnationis non innotuit dæmonibus sicuto Angelis sanctis, sed sicut eis terrendis innotescendum ruit per quædam temporalia effecta. (S.

Thomas, 1, q. 34, art 1.) Quando ea presentiae suæ signa paululum suppressimanda judicavit et aliquando altius latuit. dubitavit de illo dæmonum princeps. (S. Augustin, *Cité*, l. 9, c. 21.)

30. Eum teutavit, an e set Christus explorans. (S. Augustin, *Cité*, l. 9, c. 21.)

31. isis miraculis, ex quadam suspicione conjecturavit eum esse Filium Dei. (S. Thomas, 3, q. 44, art. 1.)

31. Quod autem ipsu confitebantur esse Filium Dei, magis erat ex quadam suspicione, quam ex certitudine. (*Ibid.*)

31. Si autem perfecte et per certitudinem cognovissent et effectus passionis ejus, nunquam Dominum gloriæ crucifigi procurassent. (S. Thomas, 1, q. 64, art. 1.)

31. Adverte dæmones non ita clare et firmiter idipsum cognovisse, quin ex alia parte cogitantes magis studinem mysterii, tautæ dignationis et humilationis Christi incarnati, quod videtur naturaliter incredibile, præsertim superbissimo diabolo, subiude hæsitaient et dubitarent an Jesus esset Messias et Dei Filius. (Corn. à Lap., *sur saint Marc*, c. 3, v. 12.)

31. Hæsitarunt maxime quia excæcabat eos odium Jesu. Unde factum est ut odio Jesu excæcati, et sanctas scripturas, alioqui claras de Christi, cruce et morte et nostra per eam redemptione, vel non considerarent, vel non intelligerent. (*Ibid.*)

33. Si Filius Dei es, die ut lapides isti panes fiant. (S. Matthieu, c. 4, v. 3.)

33. Scriptum est: Non in solo pane vivit homo, sed in omni verbo quod procedit de ore Dei. (*Ibid.*, v. 4.)

33. Si Filius Dei es, mitte fe deorsum. Scriptum est enim: Quia Angelis suis mandavit de te, et in manibus tollent te, ne forte offendas ad lapidem pedem tuum. (S. Matthieu, c. 4, v. 6.)

33. Rursum scriptum est: Non tentabis Dominum Deum tuum. (*Ibid.*, v. 7.)

33. Hæc omnia tibi dabo, si cadens adoraveris me. (*Ibid.*, v. 9.)

33. Vade, Satana; scriptam est enim: Dominum Deum tuum adorabis et illi soli servies. (*Ibid.*, v. 10.)

33. Tunc reliquit eum diabolus, et ecce Angeli accesserunt et ministrabant ei. (S. Matth., c. 4, v. 11.) Angeli ministrabant ei, non tanquam misericordes indigenti, sed tanquam subjecti omnipotenti. (S. Aug., *sur le Psaume 56.*)

33. Cum tentatio fiat tribus modis, scilicet suggestione, delectatione et consensu. Dominus sola suggestione tentatus est. (S. Greg., *Homil. in Evang. Tentavit diabolus.*)

34. Non invenimus quod hac potentia pro se vel discipulis suis usus fuerit, pro turbis vero usus fuit. (Ludolphus a Saxonia, *Vita Jesu Christi*, p. 1, c. 22.)

34. Pergunt duo ex Angelis, Domino annuente, et in momento fuerunt coram matre ac eam reverenter salutantes, de Filii sui statu sibi narrant et modicum pulmentum quod sibi et Joseph paraverat, ac panem cum aliis opportunis reportant. Reversi ergo, parant in plana terra et mensæ benedictionem solemnis peragunt. (Ludolphus a Saxonia, *Vita Jesu Christi*, pars 1^a, c. 22.)

35. Circumstant Angeli ministrantes Domino suo et hymnuni cantant de canticis Sion ac jucundantur et diem festum agunt cum eo. Sed, si dici liceat, permixtum est hoc festum compassionem per maxima, propter quam et nos plorare deberemus. Conspiciunt enim eum reverenter, et considerantes Deum ac Dominum suum et totius mundi Creatorem qui dat escam omni carni, sic humil-

iatum et sustentatione cibi corporalis indigentem et comedentem, sicut cæteros de populo, moventur compassione super eo. (Ludolphus a Saxonia, *Vita Jesu Christi*, pars 1^a, c. 22.)

36. Et ecce vox de cœlis dicens: Hic est Filius meus, dilectus in quo mihi complacui. (S. Matthieu, c. 3, v. 17.) Vox hæc in persona Patris Angelorum ministerio eformata fuit. (Victor d'Antioche, *sur saint Marc*, c. 1.)

36. Anima Christi magis est repleta virtute Verbi Dei quam aliquis Angelorum; unde et Angelos illuminat. (S. Thomas, 3, q. 59, art. 6.)

37. Pertransiit beneficiendo et sanando omnes oppressos a diabolo. (Actes, c. 10, v. 38.)

38. Aquæ multæ non potuerunt extinguere charitatem nec flumina obruent illam. (Cant., c. 8, v. 7.)

38. Populus est mihi multus in hac civitate. (Actes, c. 18, v. 10.)

38. Omnes Angeli sancti illius gloriam quærunt quem diligunt; ad ejus cultum, ad ejus adorationem, ad ejus contemplationem omnes quos diligunt rapere et inflammare student; ipsum illis annuntiant, non se, quoniam Angeli sunt: et quia milites sunt, non norunt gloriam quærere nisi imperatoris sui. (S. Aug., *sur le Psalme 96*.)

40. Desiderant Angeli tanti apud Christum potiri libertate quanta potitus est qui super pectus ejus recubuit. (Philippus solit., *ad Callirum monachum*.)

42. Magna dignitas sacerdotum quibus datum est quod Angelis non est concessum. Soli namque sacerdotes, rite in Ecclesia ordinati, potestatem habent celebrandi et corpus Christi consecrandi. (*Imit. Christ.*, l. 4, c. 5.)

45. Et positis genibus orabat dicens: Pater, si vis, transfer calicem istum a me: Verumtamen non mea voluntas, sed tua fiat. (S. Luc, c. 22, v. 41, 42.)

45. Apparuit autem illi Angelus de cœlo, confortans eum. (S. Luc, c. 22, v. 43.)

47. Quadam autem dic, cum veuissent Filii Dei ut assisterent coram Domino, adfuit inter eos etiam Satan. (Job, c. 1, v. 6.)

47. Quid vultis mihi dare et ego vobis eum tradam? Et illi constituerunt ei triginta argenteos. (S. Matthieu, c. 26, v. 15.)

48. Intravit autem Satan as in Judam. (S. Luc, c. 22, v. 3.) Venit et introivit in eum Satan as et cœpit dicere: Non est tuus, o Jesu, sed meus est. (S. Ambroise.) Significant hæc verba sceleris atrocitatem, quasi homo ad illud patrandum non sufficerit, sed opus fuerit ope et instigatione diaboli. Tantum enim fuit hoc facinus ut non hominis, sed Luciferi fuisse videatur. (Corn. à Lap., *sur saint Matthieu*, c. 26, v. 14.)

48. Tunc frontem perfricuit, impudentiam induit. (Corn. à Lap., *sur saint Matthieu*, c. 26, v. 14.)

48. Et confestim accedens ad Jesum, dixit: Ave, Rabbi. Et osculatus est eum. Dixitque illi Jesus: Amice, ad quid venisti? (S. Matthieu, c. 26, v. 49, 50.)

49. Et projectis argenteis in templo, recessit, et abiens, laqueo se suspendit. (S. Matthieu, c. 27, v. 5.)

49. An putas quia non possum rogare Patrem meum, et exhibebit mihi modo plus quam duodecim legiones Angelorum? (S. Matthieu, c. 26, v. 53.)

49. Actio mala, passio grata.

51. Attendite, et videte si est dolor sicut dolor meus. (Threni, c. 1, v. 12.)

Uterque dolor in Christo fuit maximus inter dolores præsentis vitæ. (S. Thomas, 3, q. 46, art. 6.)

51. Ubi est, mors, victoria tua? Ubi est, mors, stimulus tuus? (S. Paul aux Corinth., *Epit.* 1, c. 15, v. 55.)

52. Quin et peccati remedium ex ipso peccato, puta ex consideratione fœditalis et noxæ peccati, petiere sanctus Paulus, sancta Magdalena, cæterique pœnitentes et sancti. (Corn. à Lap., *sur l'Ecclésiastique*, c. 33, v. 15.)

53. Videbam Satanam sicut fulgur de cœlo cadeutem. (S. Luc, c. 10, v. 18.)

53. Et ecce velum templi scissum est in duas partes a summo usque deorsum: et terra mota est, et petræ scissæ sunt, et monumenta aperta sunt: et multa corpora sanctorum qui dormierant surrexerunt. Et exeuntes de monumentis post resurrectionem ejus venerunt in sanctam civitatem et apparuerunt multis. (S. Matthieu, c. 27, v. 51-53.) Veli honor cum custodia Angeli protegentis aufertur. (S. Hilaire.)

54. Aut Deus naturæ patitur, aut machina mundi dissolvitur. (*Vie de saint Denis l'Aréopagite*.)

54. Non pro Angelis mortuus est Christus, sed ideo etiam pro Angelis fit quidquid hominum, per ejus mortem, redimitur. (S. Augustin, *Enchiridion*, c. 61.)

54. Caro suppliciis erogatur enisa reddere Christo vicem, moriendo pro ipso. (Tertullien, *de Resurrect.*, 8.)

54. Tam gloriosum est pro Dco pati et mori ut Angeli exoptarent habere corpora quæ pro Dei honore supplicia tolerarent. Et si beati illi spiritus essent livoris capaces, inviderent hominibus illam patiendi pro Deo felicitatem. (Vivien. *Angelus*.)

55. Verbum Dei caro factum est et habitavit in nobis: reddite vicem et effici mini spiritus et habitates in illo. (S. Aug., *Lettre à Honorat*.)

55. Si quis me apud superos collocaret cum Angelis aut cum Paulo vincere eligerem carcerem. Si quis me faceret unum ex Potestatibus quæ sunt circa cœlos aut circa Thronos, aut talem esse vincetum, potius optarem talis esse vincetus. (S. Chrysost., *sur l'Epit. aux Ephésiens*. Hom. 8.)

56. Le P. Faber, *le Précieux Sang*.

56. Post effusionem, remansit ille sanguis vivificus. (Clemens Sextus in *Inquisitorio*.)

57. Non dubium est plures illi Angelos adfuisse et per triduum custodisse sepulcrum ac in eo adorasse sacrum Christi corpus, utpote deitati hypostatice unitum. (Corn. à Lap., *in cap. 28 Math.*)

57. Cernis ut in toto corpore insculptus amor! (S. Bernard.)

57. Docent Theologi sanguinem Christi in passione effusum non fuisse separatum a divinitate, sed hauc mansisse cum eo æque ac cum corpore hypostatice conjunctam; sanguis enim Christi fuit pretium justum et sufficiens peccatorum nostrorum, eo quod esset sanguis personæ divinæ, puta Verbi quod est infinitæ dignitatis. Si ergo ab ea per effusionem fuisse separatus, desiisset esse pretium condignum. (Corn. à Lap., *sur saint Pierre*, *Epit.* 1, c. 1, v. 19.)

58. Quidquid ad naturam corporis humani pertinet totum fuit in corpore Christi resurgentis. Manifestum est autem quod ad naturam corporis humani pertinet carnes, et ossa, et sanguis, et alia hujusmodi. Et ideo omnia ista in corpore Christi resurgentis fuerunt, et etiam integraliter, absque omni diminu-

tionē; alioquin non fuisset perfecta resurrectio, si non fuisset redintegratum quidquid per mortem ceciderat... Dicendum quod totus sanguis de corpore Christi fluxit, cum ad veritatem humanæ naturæ pertineat, in corpore Christi resurrexit... Sanguis autem ille qui in quibusdam Ecclesiis pro reliquiis conservatur, non fluxit de latere Christi, sed miraculose dicitur effluxisse de quadam imagine Christi percussa. (S. Thomas, 3, q. 54, art. 2.)

59. Et his qui in carcere erant spiritibus veniens prædicavit. (S. Pierre, *Epit.* 1, c. 3, v. 19.) Descendit ad inferos. (Symbole des Apôtres) Christus mox ut expiravit, quoad animam descendit in limbum patrum illisque se suamque Deitatem ostendit. (Corn. à Lap., *sur saint Matthieu*, c. 27, v. 60.)

60. Et procidentes adoraverunt et surgentes stabant in landibus et canticis coram eo cum reverentia et ingenti exultatione. (Corn. à Lap.)

61. In conspectu etiam multitudinis Angelorum ibidem exultantium et jubilantium cum eis. (Corn. à Lap.)

62. Et ecce terræmotus factus est magnus. Angelus enim Domini descendit de cœlo; et accedens revolvit lapidem et scdebat super eum: autem aspectus ejus sicut fulgur et vestimentum ejus sicut nix. (S. Matthieu, c. 28, v. 2, 3.)

63. Ecce duo viri steterunt juxta illas in veste fulgenti. Cum timerent autem et declinarent vultum in terram, dixerunt ad illas: Quod quæreritis viventem cum mortuis? Non est hic, sed surrexit; recordamini qualiter locutus est vobis cum adhuc in Galilæa esset, dicens: Quia oportet Filium hominis tradi in manus hominum peccatorum, et crucifigi, et tertia die resurgere. (S. Luc, c. 24, v. 3-7.)

63. Et audivi quasi vocem turbæ magnæ et sicut vocem aquarum multarum et sicut vocem tonitruorum magnorum dicentium: Alleluia: quoniam regnavit Dominus noster omnipotens. (Apoc., c. 19, v. 6.) Et vidi et audivi vocem Angelorum multorum in circuitu throni et animalium et seniorum; et erat numerus eorum millia millium dicentium voce magna: Dignus est Agnus qui occisus est accipere virtutem et divinitatem, et sapientiam, et fortitudinem, et honorem, et gloriam, et benedictionem. (S. Luc, c. 5, v. 11, 12.)

65. Attollite portas, principes, vestras, et elevamini portæ aeternales: et introibit Rex gloriæ. (Ps. 23, v. 7.) Triumphatoris aeterni manubias intuentes, quasi eum quem emiserant cœli portæ non possent, licet ejus nunquam cōtant majestatem, majorem viam quærebant aliquam revertenti. (S. Ambroise.)

65. Quis est iste Rex gloriæ? (Ps. 24, v. 10.)

65. Dominus virtutum ipse est Rex gloriæ. (Id., *ibid.*)

66. Ascendens in altum captivam duxit captivitatem. (S. Paul aux Ephésiens, c. 4, v. 8.) Hinc secum duxit in triumphum omnes animas sanctorum Patrum et Patriarcharum quos e limbo eduxerat. (Corn. à Lap., *sur les Actes*, c. 1, v. 9.)

67. Christus ascendens in cœlum naturæ nostræ primitias obtulit Patri et oblatum donum miratus est Pater quod et tanta dignitas offerebat, et quod offerebatur nulla macula fœdabatur. (S. Chrysost., *Serm. sur l'Ascens.*) Christus terram levavit in cœlum. (S. Aug., *Serm. sur l'Ascens.*)

68. Videntibus illis elevatus est: et nubes suscepit eum ab oculis eorum. Cumque intuerentur in cœlum euntem illum, ecce duo viri astiterunt juxta illos in vestibus albis, qui et dixerunt: Viri Galilæi, quid statis aspicientes in cœlum?

Hic Jesus qui assumptus est a vobis in cœlum, sic veniet quemadmodum vidistis eum euntem in cœlum. (Actes, c. 1, v. 9-11.)

70. Et vidi: et ecce in medio throni et quatuor animalium et in medio scinorum Agnum stantem tanquam occisum. (Apoc., c. 5, v. 6.)

70. Hi sunt qui cum mulieribus non sunt coquinati: Virgines enim sunt. Hi sequuntur Agnum quocumque ierit. Hi empti sunt ex hominibus primitiae Deo et Agno. (Apoc., c. 14, v. 4.)

71. *Vies de sainte Alpaix, de sainte Colombe, de sainte Julienne de sainte Ozanne, de saint Marc, solitaire; de sainte Véronique de Milan, de saint Bénigne, de saint Stanislas Kostka.*

72. Verisimile est etiam in via aliquam Mariæ cognitionem habuisse Angelos. (Suarez, l. 6, c. 5, n. 10.)

73. Et signum magnum apparuit in cœlo: Mulier amicta sole et luna sub pedibus ejus; et in capite ejus corona stellarum duodecim... Et Draco stetit ante mulierem quæ erat paritura, ut cum peperisset filium ejus devoraret. (Apoc., c. 12, v. 1-4.)

73. Eva typus fuit beatæ Mariæ quæ mater est viventium, non temporali, sed spirituali et æterna vita in cœlo. (S. Epiphane, *Hérésies*, 78.)

73. Et ait Dominus Dcus ad serpentem: Quia fecisti hoc, maledictus es inter omnia animantia... Inimicitias ponam inter te et mulierem, et semen tuum, et semen ejus. (Genèse, c. 3, v. 14, 15.)

73. Tu gloria Jerusalem, tu lætitia Israel, tu honorificentia populi nostri. (Judith, c. 15, v. 10.)

74. Orietur stella ex Jacob et consurget Virga de Israel. (Nombres, c. 24, v. 17.)

74. Ecce Virgo concipiet, et pariet filium, et vocabitur nomen ejus Emmanuel. (Isaïe, c. 7, v. 14.)

74. Omnis gloria ejus fillæ regis ab intus, in fimbriis aureis, circumamicia variatibus. (P. 44, v. 14, 15.)

74. Porta hæc clausa erit: non aperietur, et vir non transibit per eam: quoniam Dominus Deus Israel ingressus est per eam, eritque clausa principi. (Ezéchiel, c. 44, v. 2, 3.)

76. Pie IX.

77. Maria, aurora prænuntia Dei. (S. Bernard.)

77. Maria iris mystica. (Algrin d'Abbeville.)

77. Maria navicula Domini. (Adam des Iles.)

77. Maria campus floris æterni. (S. Ildefons.)

77. Maria, radix vitæ florens; Virga cujus flos Christus. (Hugues de Saint-Victor.)

77. Maria vox clamantis in cœlum. (S. Antonin.)

78. Maria magnes spiritualis. (Adam de Perscigne.)

78. Maria, scala Dei descendantis et hominis ascendentis. (S. Anselme de Lueques.)

78. Maria diversorum Dei peregrinantis. (Richard de Saint-Victor.) Maria thalamus humanitatis Christi. (S. Cyprien.) Maria altare terrenum. (Pierre de Celles.)

78. Maria forma Dei. (S. Augustin, *serm. de l'Assompti.*)

78. Maria pignus promissionis. (Absalom de Trèves.) Maria Alleluia fidelium. (S. Anselme de Cantorbéry.)

82. Gabriel, Angelus dominicæ incarnationis nuntius, fuit unus de supremo Choro, seu de Seraphinis. (Virgilius Sedlmayr, *Theologia Mariana*.—S. Grégoire le Grand, S. Jean Damascène, S. Basile, S. Laurent Justinien.)

82. Cui et servanda ab initio fuisse creditur. (S. Bernard, *Lettre à Hugues de Saint-Victor*.) Tota Virginis causa Gabrieli a Domino commissa prædicatur. (S. Ildefonse, S. Epiphane, Eusèbe d'Emèse, Ste Brigitte, S. Pierre Damien, Suarez.)

82. Aliqui homines etiam in statu viæ sunt majores aliquibus Angelis, non quidem actu sed virtute, in quantum scilicet habent caritatem tantæ virtutis ut possint mereri majorem beatitudinis gradum quam quidam Angeli habeant: sicut si dicamus semen alicujus magnæ arboris esse majus virtute quam aliquam parvam arborem, cum tamen multo minus sit in actu. (S. Thomas, 1, q. 117, art. 2.)

83. Hic iste Gabriel, symmystes tuus. (Guerricus, *in Assumpt.*, 2.)

83. Sodales, inquit, estis sponsi; Gabriel iste meus paranymphus. (Guerricus, *in Assumpt.*, 2.)

84. Virgo meus, novus in carne Angelus. (Guerricus, *in Assumpt.*, 2.)

84. Duo leones throni Salomonis sunt Gabriel Archangelus et Joannes evangelista, quorum alter dextræ Virginis, alter sinistræ deputatus est custos; Gabriel enim mentem, Joannes carnem pervigili sollicitudine servaverunt. (S. Pierre Damien, *sur la Nativité de Marie*.)

87. De Angelorum manibus cibos suscipiebat. (Georgius Nicomdiensis.) Maria, ambrosiis dapibus ab Angelo nutrita ac sacro potata ad alteram usque ætatem. (S. Germain de Constantinople, *Sermon*.—S. Jérôme, S. Bonaventure.)

88. Eadem post mille annos e Galilæa et Nazareth ab Angelis translata est in Dalmatiam, inde in Italiam, puta Lauretum ubi etiamnum consistit et totius orbis concursu pie visitur. (Corn. à Lap., *sur saint Luc*, c. 1, v. 26.)

90. Quid post Ascensionem Domini Maria egerit, quam sancte et juste vixerit et cum quibus habitaverit, soli Deo cognitum esse videtur et Gabrieli Archangelo cui ejus tota causa commissa esse prædicatur a Domino et Angelis sibi collætantibus secumque loquentibus, Joanni etiam dilecto discipulo qui ab ipsa cruce eam suscepit in sua sollicitudine et cura. (Juvenalis, archiepiscopus hierosolymitanus.)

91. Significat itaque his qui convenerunt id quod ei Filius per Angelum nuntiaverat: ostendit autem bravium quod similiter ab eo datum fuerat: id vero erat ramus palmæ, signum victoriæ mortis et vitæ imago immortalis. (Simeon Metaphraste, *de Dorm. Mariae*.)

91. Laudes dignas canebant Angeli præcurrentes, deducentes, consequentes. Partim quidem sanctissimam et nulli culpæ affinem animam comitantes et simul ascendentes, donec regali throno vidissent reginam; partim autem divinum et sacrum corpus circumdantes et canticis quæ Angelis digna erant Dei Matri celebrantes. (S. Joan. Damascenus, *de Dorm. Deiparæ*.)

92. Quod si ad recreandam spem et corroborandam fidem interdum assistentium Salvator Christus, ob merita suorum comprobanda, talia et tanta dignatus est exhibere per suos ministros Anglos circa defunctos: quanto magis credendum est hodierna die militiam cœlorum cum suis agminibus festive obviam venisse Genitrici Dei eamque ingenti lumine circumfulsisse et usque ad thronum

olim sibi etiam ante mundi constitutionem paratum cum laudibus et canticis spiritualibus perduxisse! (S. Sophronius, *de Dorm. Deiparæ.*)

92. Ex antiqua et verissima aeeepimus traditione, quod tempore ejus gloriosæ dormitionis, universi quidem sancti apostoli qui orbem terræ ad salutem gentium abibant, momento temporis sublime sublati eonvenierunt Hierosolymis. (Juvenalis patriarcha Hierosol.)

92. Quia post Christum ut hominem nullum est objectum secundarium beatitudinis tantæ dignitatis et excellentiæ in quo divina sapientia et potentia ita resplendeat sicut beatissima Virgo... Angeli sancti non carent hae perfectione beatitudinis suæ. (Suarez, lib. 6, e. 5, n. 10.)

95. Corpus Deiparæ Virginis fuit depositum Gethzemane: quo in loco Angelorum ehorea et hymnodia mansit tres dies perpetuos. Post tres dies autem, angelica eessante hymnodia, qui aderant apostoli, loeulum aperuerunt: sed intereratum quidem et ex omni parte laudandum corpus nequaquam invenire potuerunt. Cum ea autem sola invenissent in quibus fuerat eompositum et positum et ineffabili qui ex his p:ofieiseebatur essent odore repleti, loeulum clauerunt. (Juvenalis, patriarcha Hierosolymitanus.)

97. Terribilis ut eastrorum aieis ordinata. (Cant., c. 6, v. 3.) Maria singularis terror spirituum malignorum, speialis ámor spirituum beatorum. (S. Pierre Damien, *Sermon sur l'Assomption.*) Ipsa enim tantum dæmonibus est terribilis quantum Angelis et sanetis exstitit venerabilis. (Richard de Saint-Laurent *de Laud. B. M. V.*)

98. *Regina cœli, lætare, alleluia!*
Quia quem meruisti portare, alleluia!
Resurrexit, sicut dixit, alleluia!

98. *Ora pro nobis Deum, alleluia!*

98. En l'année 590. Le pape était saint Grégoire le Grand. L'Ange apparut au-dessus du môle d'Adrien, appelé depuis le château Sainte-Ange.—Carolus Siconius, Canisius, Pompeius Ugonius, Ordo Romanus, Baronius.

100. Propter nos homines et propter nostram salutem descendit de cœlis. (Symbole de Nicæe.) Non pro Angelis mortuus est Christus. (*Theologia Claramontensis*, de Merito Christi.) Thomistæ et alii communissime. (S. Augustin *ad Laurentium*, e. 61.)

100. *Traité de l'Amour de Dieu*, 2^e partie, c. 20.

102. Hodie Angeli et Arehangeli naturam nostram in sede dominiea immortali gloria fulgentem viderunt. (S. Chrysost., *Serm. sur l'Ascens.*)

103. Multum tangit Angelos nostra salus, et nostram quasi suam sie existimant. (S. Thomas de Villeneuve, *Sermon sur les Anges.*) Cum nostra bona sua esse dueant. (S. Chrysostome, *Serm. sur l'Ascension.*)

104. Supremum infimi ordinis attingit infimum supremi. (S. Thomas.) Homo est finis, eomplexio, nodus et eentrum omnium ereaturarum. (Corn. a Lap., *sur la Genèse*, c. 1.)

104. Propter hoc homo dieitur minor mundus, quia omnes creaturæ mundi quodammodo inveniuntur in eo. (S. Thom., 1, q. 91, art. 1.)

105. In confinio spiritualium et corporalium ereaturarum. (S. Thomas, 1, q. 77, art. 2.)

107. Homo in statu innocentiae dominibatur plantis et rebus inanimatis, non

per imperium vel immutationem, sed absque impedimento utendo eorum auxilio. (S. Thomas, 1, q. 96, art. 2.)

Quandiu manebat Deo subiecta, inferiora ei subdebantur. (S. Aug., *de la Rémission, des péchés*, l. 1, c. 16.)

108. Ministerio Angelorum animalia sunt adducta ad Adam, ut eis nomina imponeret. (S. Aug., *sur la Genèse*, c. 9.)

108. Tunc omnia animalia per scipsa homini obedivissent, sicut nunc quædam domestica ei obediunt. (S. Thomas, 1, q. 96, art. 1.)

108. Deus fecit hominem rectum. Erat hæc rectitudo secundum hoc quod ratio subdebatur Deo, rationi vero inferiores vires, et animæ corpus. Prima autem subjectio erat causa et secundæ et tertiaræ. Quandiu enim ratio manebat Deo subiecta inferiora ei subdebantur. (S. Thomas, 1, q. 95, art. 1.)

109. Homini stanti lapsus invidit. (S. Aug., *de Doct. christ.*, c. 7.)

111. Qui dixit ad mulierem: Cur præcepit vobis Deus ut non comederetis de omni ligno paradisi? Cui respondit mulier: De fructu lignorum quæ sunt in paradyso vescimur: de fructu vero ligni quod est in medio paradyxi præcepit nobis Deus ne comederemus et ne tangeremus ne forte moriamur. Dixit autem serpens ad mulierem: Nequaquam morte moriemini. Scit enim Deus quod in quocumque die comederetis ex eo, aperientur oculi vestri, et eritis sicut dii, sciētes bonum et malum. (Gen., c. 3, v. 1-5.)

112. Cum homo peccasset ac mortis sententiam subiisset, admodum dolebant Angeli quasi de universo despeiantes, quippe cum homo universi rerum opificii vinculum ac imago Dei sit. (Cosmas endicopleustes *Topographia christ.*, l. 2.)

112. Et aperti sunt oculi amborum. (Gen., c. 3, v. 7.)

113. Cumque cognovissent se esse nudos consuerunt folia ficus et fccerunt sibi perizomata. (Gen., c. 3, v. 7.)

113. Et emisit eum Dominus Deus de paradyso voluptatis ut operaretur terram de qua sumptus est. Ejecitque Adam: et collocavit ante paradysum vouptatis Cherubim et flammeum gladium atque versatilem, ad custodiendam viam ligni vitæ. (Gen., c. 3, v. 23, 24.)

114. Primo parenti inobedienti obedientiam debitam negaverunt cætera animalia paulo ante ei a Deo subiecta. (Corn. a Lap., *sur les Proverbes*, c. 21, v. 28.)

115. Maledicta terra in opere tuo: in laboribus comedes ex ea cunctis dichus vitæ tuæ. Spinas et tribulos germinabit tibi. In sudore vultus tui vesceris pane. (Gen., c. 3, v. 17, 18, 19.) Per peccatum Adæ primæva terræ bonitas et fertilitas impedita et imminuta fuit, ideoque crebriores et pluribus in locis jam germinat tribulos et spinas, quam ante peccatum germinabat. (Corn. a Lap., *sur la Genèse*, c. 3, v. 17.)

116. Etiamsi primi homines non peccassent, aliqui ex eorum stirpe potuissent iniquitatem committere. Non ergo nascerentur in justitia confirmati. (S. Thomas, 1, q. 100, art. 2.)

116. Hæc cduxit illum a delicto suo. (Sagesse, c. 10, v. 2.) Hinc patet Adamum pœnituisse de suo inobedientiæ peccato ideoque illud ipsi fuisse rémissum. Imo veteres ex communi Ecclesiæ traditione et consensu tradunt Adamum esse salvatum: quare temerarium est id negare et favet hic Sapientiæ locus. (Corn. a Lap., *sur le Livre de la Sagesse*, c. 10.)

117. Communis est patrum sententia Adamum in monte Calvariæ esse sepul-

tum, ut qui primus peccati fuerit auctor, primus vim sanguinis Christi in eodem crucifixi sentiens salvaretur. Ita censem Athanasius, Origines, Basilius, Chrysostomus, Epiphanius, Tertullianus, Cyprianus, Augustinus, Ambrosius, Hicronymus. (Corn. a Lap., *sur le Livre de la Sagesse*, c. 10.)

118. Ab initio generis humani, Incarnationis mysterium fuisse Angelorum ministerio prænuntiatum et præfiguratum. (S. Aug., *Cité*, l. 7, c. 32.)

120. Veditque Jacob scalam stantem super terram et cacumen illum tangens cœlum: Angelos quoque Dei ascendentes et descendentes per eam et Dominum innixum scalæ. (Gen., c. 28, v. 12, 13.)

120. Angeli ascendunt et descendunt quasi ministri et executores providentiae Dei, quibus Deus sigillatim sua munia cuique distribuit. (Corn. a Lap., *sur la Genèse*, c. 8.)

120. S. Othon, S. Eugende, S. Sadot, St^e Bathilde.

121. Ipsa conteret caput tuum. (Genèse, c. 3, v. 15.)

122. Et tu insidiaberis calcaneo ejus. (Gen., c. 3, v. 15.)

122. Ut in Deo puniente vindictam sumat adoritur ejus imaginem qua utitur velut malitiæ suæ instrumento ut divinum illud exemplar offendat. (Vivien *sur saint Michel*.)

122. Porrigit pomum et surripit paradisum. (S. Bernard, *de Grad. Humilit.*)

122. Naturæ suæ viribus humana omnia superat diabolus. (S. Greg., *Morales* l. 34.)

122. Tormentum autem et cruciatum putant dæmones si non permittantur laedere homines. (Théophylacte, *sur saint Matthieu*.)

123. Vadit et assumit septem alios spiritus secum nequiores se. (S. Matth., c. 12, v. 45.)

123. Halitus ejus prunas ardere facit et flamma de ore ejus egreditur... Sub ipso erunt radii solis et sternet sibi aurum quasi lutum. (Job, c. 41, v. 12, 21.)

124. Interrogavit autem illum Jesus, dicens: Quod tibi nomen est? At ille dixit: Legio: quia intraverant dæmonia multi in eum. (S. Luc, c. 8, v. 30.)

124. Multi etiam absque diabolo pereunt. (S. Chrysost., *Hom. 64 in Acta*.)

125. Ipsi amant nos quia Christus nos amavit. (S. Bernard, *sur saint Michel*.) Diligunt nos propter Deum cuius misericordiæ viscera vident effusa circa nos. (Pierre de Blois, *sur saint Michel*.)

126. Nonne omnes sunt administratorii spiritus, in ministerium missi propter eos qui hæreditatem capient salutis? (S. Paul, *Epit. aux Hébr.*, c. 1, v. 14.)

126. Noli timere, plures enim nobiscum sunt quam cum illis. (Liv. 4 des Rois, c. 6, v. 16.)

126. Deus illo opere Providentiae quo creatas naturas administrat subdit Angelos malos Angelis bonis ut malorum improbitas, non quantum nititur, sed quantum sinitur possit. (S. Aug., *sur la Genèse*, l. 2, c. 29.)

127. Angelus officium sibi injunctum explet quantum in se est et non quantum in homine. Culpa in hominis fragilitatem et non in Angelum est retorquenda. (Pierre de Poitiers, *Sentences*, l. 2, c. 6.)

127. Angelis suis mandavit de te ut custodiant te in omnibus viis tuis. (P. 90, v. 11.) Neque Angelis mandavit ut in omnibus viis custodiant nos, sed in omnibus viis nostris. (S. Bernard, *Serm. 12, sur le Ps. 90*.)

127. Qui amat periculum in illo peribit. (Ecclésiastique, c. 3, v. 27.)

129. Nunquam quiescunt Angeli in opere salutis nostræ; nimirum quia optime norunt quanta res sit in æternum damnari vel salvari nos. (S. Bernard, *Cant.*, Serm. 19.)

129. Angelica natura de se infœcunda est, nec ullus Angelus alium Angelum gignere valet; inest tamen Angelis fœcund avis quædam per modum genituræ spiritualis qua ad vitales exicitat partitudines. In ordine gratiæ Angelus spiritalem generat hominem, dum ei sanctitatem spirat. (Vivien, *Angelus*.)

130. Homines illuminantur ab Angelis non solum de credendis, sed etiam de agendis. (S. Thomas, q. 111, art. 1.)

131. Non quicunque illuminatur ab Angelo cognoscit se ab Angelo illuminari. (S. Thomas, 1, q. 111, art. 1.)

131. Vade, et vide si cuncta prospéra sint erga fratres tuos et renuntia mihi quid agatur... Invenitque eum vir errantem in agro et interrogavit quid quæreret. At ille respondit: Fratres meos quæro. (Gen., c. 37, v. 14, 15, 16.)

132. Tunica filii mei est; fera pessima comedit eum; bestia devoravit Joseph. (Gen., c. 37, v. 33.)

132. Cujus tanta erga nos misericordiæ viscera ipsi quoque, ut dignum est, imitantur. (S. Bernard, *sur saint Michel*.)

132. Ibi nulla miseria in qua fiat misericordiæ. (S. Aug., *sur le Ps. 148*.)

135. Ad perdendos ergo adversarios suos exercitum mittit, quia nimirum vindictam Iominus per Angelos exercet. (S. Grégoire, *Hom.*)

135. Sicut et ira quandoque Deo attribuitur propter similitudinem effectus... Universaliter nihil horum dicitur de Angelis secundum passionem. (S. Thomas, 1, q. 59, art. 4.)

136. Manet dissimilitudo passorum etiam in similitudine passionum. Una eademque vis irruens bonos probat, purificat, aliquat, malos damnat, vastat, exterminat. Non qualia sed qualis quisque patiatur attendendum est. (S. Augustin, *Cité*, l. 1, c. 8.)

137. Paradisus Dei testibus floret: (S. Cyprien, *de Laud. Martyrum*.)

138. Angelus autem Domini descendit cum Azaria et sociis ejus in fornacem, et excusset flamمام ignis de fornace, et fecit medium fornacis quasi ventum roris flantem et non tetigit eos omnino ignis. (Daniel, c. 3, v. 49, 50.—*Vies de sainte Tatienne, de sainte Christine, de sainte Erasme*.)

138. Erat enim aqua quasi murus a dextra eorum et a sinistra. (Exode, c. 14, v. 22.) Aquæ quæ inferiores sunt decurrent atque deficient; quæ autem desuper veniunt in una mole consistent. (Josué, c. 3, v. 13.—*Vies de saint Benoît, de saint Maur, de saint Filanus*.)

138. Et apprehendit eum (Habacuc) Angelus Domini in vertice ejus et portavit eum capillo capitis sui, posuitque eum in Babylone. (Daniel, c. 14, v. 35.)

138. Angelus autem Domini per noctem aperiens januas carceris et educens eos (Apostolos) dixit: Ite. (Actes, c. 5, v. 19, 20.—*Vies de saint Polit, de saint Thyrse, de saint Julien du Mans. Bollandistes*.)

139. Deus meus misit Angelum suum et conclusit ora leonum et non nocuerunt mihi. (Daniel, c. 6, v. 22.—*Vies des saints Faustin, Jovite, Tyrannion, Venant, Pantaléon, Sennen, Mammès, Eustache, Chrysante, Emilian; des saintes Marcienne, Prisque, Blandine, Colombe, Thècle, Daric. Bollandistes*.)

139. *Vies de saint Carterius, de saint Chromace, de saint Bénigne, de sainte Macre, de saint Jean de Mathéra. Bollandistes*.

139. Auxillium periclitantes consequuntur nec sciunt. (S. Maximie de Turin. — *Vies de saint Sévère, de saint Oringa, de saint Philippe de Néri.* Bollandistes.)

139. Vocavitque Angelus Dei Agar de cœlo, dicens: Quid agis, Agar? Noli timere: exaudivit enim Deus vocem pueri de loco in quo est. Surge, tolle puerum et tene manum illius quia in gente magnem faciam eum. Aperuit oculos ejus Deus: quæ videns puerum aquæ abiit et implevit utrem deditque pueru bibere. (Gen., c. 21, v. 17, 18, 19. — *Vies de saint Pontien, de saint Néophyte, de sainte Alexandra, de sainte Véronique de Milan.* Bollandistes.)

139. *Vies de sainte Julienne, de sainte Martine, de saint Ephysius, de saint Julien d'Antioche.* Bollandistes.)

139. *Vies de saint Laurent Justinien, de saint Luan, de saint Henri d'Angleterre, de saint Antoine, de saint Speusippe, de sainte Génulphe, de saint Anastase, de sainte Justine.* (Bollandistes.)

140. *Vies de saint Paul, ermite; de saint Maxime, de saint Mauronice, de saint Céadda, de saint Palémon, de saint Orniga, de saint David, de saint Euthyme.* (Bollandistes.)

140. Factum est autem ut moreretur mendicus et portaretur ab Angelis in simum Abrahæ. (S. Luc, c. 16, v. 22.) Non sufficerat ad portandum pauperem unus Angelus; sed plures veniunt ut chorum lætitiae faciant: gaudet unusquisque Angelorum tantum onus tangere. Libenter talibus oneribus prægravantur ut homines ducant ad regua cœlorum. (S. Chrysost., *Hom. sur Lazare.*)

140. Si aliqua purgatione indigent, sancti Angeli eas deducunt usque ad purgatorii locum ibique eas visitant et consolantur. (Suarez, l. 6, c. 19, n. 9.)

140. *Vies de saint Maur, de saint Melanius, de saint Rigobert, de saint Siméon Stylite, de saint Hilaire, de saint Quintin, de saint Vincent de Saragosse.* (Bollandistes.)

140. *Vies de saint Cronaire, de saint Congal, de sainte Gudile, de sainte Geneviève, de saint Grégoire le Thaumaturge.* (Bollandistes.)

141. *Vies de sainte Juette, de sainte Ida, de sainte Colette, de saint Raymond de Pennafort, de sainte Rose de Lima.* (Bollandistes.)

141. Obsecro, inquit, ne irascaris, Domine, si loquar adhuc semel: quid si inventi fuerint ibi decem? Et dixit: Non delebo propter decem. (Gen., c. 18, v. 32.)

141. Ecce etiam in hoc suscepi preces tuas ut non subvertam urbem pro qua locutus es. (Gen., c. 19, v. 21.)

141. Astitit enim mihi in hac nocte Angelus Dei cuius sum ego et cui deservio, dicens: Ne timeas, Paule, Cæsari te oportet assistere: et ecce donavit tibi Deus omnes qui navigant tecum. (Actes, c. 27, v. 25, 26.)

142. Lacryma aut facit aut invenit paradisum. (Pierre de Celles, *des Pains*, l. 12.)

142. Gaudent et Angeli de pœnitentia hominis peccatoris, quia destruitur culpa, restituitur justitia, confutatur dæmonum superbia, efficax efficitur Angelorum custodia, reparatur Ecclesia, placatur ira divina et restauratur Hierusalem superna. (S. Bonav.)

143. Christus tunc nascitur qui prius immaniter occisus fuerat et ad novum ortum Domini hic lætat' ac canit militia cœlestis: fit nativitas illa solemnitas Angelorum illudque canticum iteratur quod olim a pastoribus auditum est: quia ille Salvatoris ortus gloriam Deo et homini reddidit pacem quam olim turbaverat mala voluntas. (Vivien, *Angelus.*)

44. O conditionis inquitatem non ferendam! Ego e cœlo ejectus sum ob unam brevissimam inobedientiam. Tu capita vilissima criminum acervis obruta in regnum cœlorum inducis. (*Vie de sainte Eudoxie*. Bollandistes.)

145. Ecce videntes clamabunt foris, Angeli pacis amare flerbunt. (Isaïe, c. 33, v. 7.) Flerbant dimittentes animam dæmonibus. (S. Antonin, *Somme théol*, 3^e partie.)

146. Ego pro istis quos mecum vides nec alapas accepi, nec flagella sustinui, nec crucem pertuli, nec sanguinem fudi, nec familiam meam pretio passionis et cruaris redemi; sed nec regnum illis cœleste promitto, nec ad paradisum restituta immortalitate denuo revoco. (S. Cyprien, *de Opere et Eleemosynis*.)

146. Et munera mihi quam pretiosa, quam grandia... comparant! (S. Cyprien, *de Opere et Eleemosynis*.)

147. Dæmones sunt executores justitiæ in malos. Nec ob hoc minuitur aliquid de dæmonum pœna, quia in hoc etiam quod alias torquent, ipsi torquuntur. Ibi cñim miscrorum societas miseriam non minuet, sed augebit. (S. Thomas, *Suppl*, q. 89, art. 4.)

147. Dæmonibus cachinnis crepitantibus et multum exultantibus. (Bède, *Histoire*, l. 5, c. 13.)

148. Per gentes et civitates divisæ sunt Angelorum præfecturæ... Jussu divino et antiquo per gentes sunt distributi Angeli. (Clemens Alex., *Strom.*, l. 7.) Regna et gentes sub Angelis positæ sunt. (S. Epiphanius, *Hæres.*, 51.—Suarez, l. 6, c. 17, n. 22.) Omnes generatim.

148. Alia vero est custodia universalis; et hæc multiplicatur secundum diversos ordines; nam quanto agens fuerit universalius, tanto est supcrius. Sic igitur custodia humanæ multitudinis pertinet ad ordinem Principatum, vel forte ad Archangelos qui dicuntur principes Angelorum. (S. Thomas, q. 113, art. 3.)

149. Et visio per noctem Paulo ostensa est: Vir Macedo quidam erat stans et deprecans eum et dicens: Transiens in Macedoniam, adjuva nos. (Actes, c. 16, v. 9.) Videtur hic Angelus fuisse tutelaris et præses Macedoniæ. (Corn. a Læp., sur ce passage.) Simili visione sanctus Franciscus Xaverius cognovit se vocari in Inciam. (Horatius Tursellinus, *in Vita S. Xav.*, l. 1, c. 8.)

152. Eum quippe constitutum esse decet principem super populo Dei qui militiæ cœlestis obtinuit principatum, potiorisque conditionis esse debet Ecclesia quam omnia regna mundi. (*Theologia Claromontensis*, c. 4, art. 2.)

153. Docut SS. Patres singulis Ecclesiis regendis et custodiendis præfici Angelos. (*Theologia Claromontensis*, c. 4, art. 2.) Vult Deus singulos Angelos Ecclesiarum singularum sibi commissarum custodes esse. (Eusèbe, *sur le Ps. 47*.) Angelis hujus urbis cura commissa est... Nec enim mihi dubium est quin alii aliarum Ecclesiarum præsides et patroni sint, quemadmodum in Apocalypsi Joannes me docet... (S. Grég. de Naz., Disc. 32.)

153. Quidni maxime delectantur in his quæ formam quamdam civitatis suæ repræsentant in nobis ut mirentur Hierusalem novam in terra. (S. Bern., *sur saint Michel*.)

153. Solent Angeli astare orantibus et delectari in his quos vident levare puras manus in oratione: holocaustum sanctæ devotionis gaudent se offerre Deo in odorem suavitatis. (S. Bern., *Hom.*, 3, *super Missus est*.)

154. Et alius Angelus venit et stetit ante altare habens thuribulum aureum: et data sunt illi incensa multa ut daret de orationibus sanctorum omnium super altare aureum quod est ante thronum Dei. Et ascendit fumus incensorum de orationibus sanctorum de manu Angeli coram Deo. (Apoc., c. 8, v. 3, 4.)

154. Scriptura dicens quoniam ascendit fumus aromatum in conspectu Domini de manu Angeli, sollicite præmisit data ei fuisse incensa multa. (S. Bern., *sur saint Michel*.)

154. Nostros sudores non suos; nostras non suas lacrymas offerunt Deo. Nobis quoque ejus munera referunt non sua. (S. Bern., *sur saint Michel*.)

154. Ager autem non terra solum sed corda intelliguntur humana quæ agrum Angeli suscepérunt excolendum. (Origène, *sur les Nombres*, 11.)

154. Alacri discursu jugiter meant inter cœluni et terram quasi apes negotiœ inter alvearia et flores, disponentes omnia suaviter. (S. Anselm., *Médit.*, 13.)

155. Bene tecum agitur, O Mater Ecclesia, bene tecum agitur in loco peregrinationis tuæ: de cœlo et de terra venit auxilium tibi. Qui custodiunt te non dormitant neque dormiunt custodes tui, Angeli sancti, vigiles tui et animæ justorum. (S. Bern., *Serm. 77 in Cant.*)

156. Præter omnia et ante omnia clamabo: Valete, Angeli hujus Ecclesiæ præsides. (S. Grég. de Naz., *Adieux aux Anges de son Eglise en quittant Constantinople*, Disc. 32.)

156. Evêque des Etats romains venu en France avec Pie VII. Il était en résidence à Trévoix et visitait cette petite église d'Ars qui devait être illustrée plus tard par la sainteté de son curé. Voir *la Vie de M. Vianney*.

157. Angelis suis mandavit de te ut custodiant te in omnibus viis tuis. (Ps. 90, v. 11.) Angeli eorum in cœlis semper vident faciem patris mei qui in cœlis est. (Matth., c. 18, v. 10.) Magna dignitas animarum ut unaquæque habeat ab ortu nativitatis suæ in custodiam sui Angelum deputatum. (S. Jérôme, sur ce passage de saint Matthieu.)

157. Etsi non juventur quantum ad hoc quod vitam æternam bonis operibus mereantur, juvantur tamen quantum ad hoc quod ab aliquibus malis retrahantur, quibus et sibi ipsis et aliis nocere possent. (S. Thomas, 1, q. 113, art. 4.)

157. In actibus Apostolorum legitur singulos discipulos quibusdam Angelis traditos esse. Renuntiante enim puella Petrum esse qui pulsaverat, reliqui discipuli dixerunt: Angelus ejus est. (Eusèbe de Césarée, *sur le Ps. 47*.)

158. Christus, secundum quod homo, immediate regulabatur a Verbo Dei. Unde non indigebat custodia Angelorum. Et iterum secundum animam erat comprehensor. (S. Thomas, 1, q. 113, art. 4.)

158. Singulis hominibus singuli Angeli ad custodiam deputantur. (S. Thomas, 1, q. 113, art. 2.)

158. Est autem probabile quod majores Angeli deputentur ad custodiam eorum qui sunt ad majorem gradum gloriæ a Deo electi. (S. Thomas, 1, q. 113, art. 3.)

158. Angelus custos nunquam totaliter dimittit hominem, sed ad aliquid interdum eum dimittit, prout scilicet non impedit quin subdatur alicui tribulationi vel etiam quin cadat in peccatum. (S. Thomas, 1, q. 113, art. 6.)

158. Si boni spiritus se elongarent, malorum impetum quis sustineret? (S. Bern., *sur le Ps. 90*.)

159. Unus Angelus magnam putat sibi commissum negotium in unius animæ

eustodia et isti sacerdotes millia animarum in suam custodiam suscipiunt. (S. Thomas de Villeneuve, *sur les Anges*.)

160. Egressus Tobias invenit juvenum splendidum, stantem præcinctum et quasi paratum ad ambulandum. (Tobie, c. 5, v. 5.)

160. M- duxit et reduxit sanum, pecuniam a Gabelo ipse recepit, uxorem ipse me habere fecit, et dæmonium ab ea ipse compescuit, gaudium parentibus ejus fecit, meipsum a devoratione piscis eripuit, te quoque videre fecit lumen cœli et bonis omnibus per eum repleti sumus. Quid ad hæc poterimus dignum dare? (Tobie, c. 12, v. 3.)

160. Ego sum Raphael Angelus, unus ex septem qui adstamus ante Dominum... Tempus est ergo ut revertar ad eum qui me misit. Vos autem benedicite Deum et narrate omnia mirabilia ejus. Et cum hæc dixisset, ab aspectu eorum ablatus est et ultra eum videre non potuerunt. (Tobie, c. 12, v. 15, 20, 21.)

161. In viam pacis et prosperitatis dirigat nos omnipotens et misericors Dominus: et Angelus Raphael comitetur nobiscum in via ut cum pace, salute et gaudio revertanur ad propria. (*Itinerarium clericorum*.)

161. La flotte envoyée par le roi de Portugal Emmanuel, et conduite par Vasco de Gama en 1496. (*Histoire des Indes*, par Maffei, l. 1.)

162. Raphael hebraice dicitur medicus Dei aut medicina et curatio Dei. (S. Grégoire, *Hom. 34*.)

162. Angelum nobis medicus salutis
Mitte de cœlis Raphael ut omnes
Sañet ægrotos pariterque nostros
Dirigat actus.

(*Hymne de la fête de saint Raphaël*.)

163. Tunc Raphael Angelus apprehendit dæmonium et resignavit illud in deserto superioris Ægypti. (Tobie, c. 8, v. 3.)

168. La *Vie de sainte Thérèse*, écrite par elle-même, c. 29.

168. Bollandistes.

168. Facite vobis cum Angelis amicitias.

169. Et in tempore messis dicam messoribus: Colligite primum zizania et alligate ea in fasciculos ad comburendum; triticum autem congregate in horreum meum. (S. Matth., c. 13, v. 30.)

170. Collectio cinerum et eorum præparatio ad reparationem humani corporis: ad hoc in resurrectione utetur Deus ministerio Angelorum. (S. Thomas, q. 78, art. 3.)

170. Anima, sicut immediate a Deo creata est, ita immediate a Deo corpori iterato unietur, sine aliqua operatione Angelorum. (S. Thomas, q. 78, art. 3.)

170. Omnis quicumque confessus fuerit me coram hominibus, et Filius hominis confitebitur illum coram Angelis Dei: qui autem negaverit me coram hominibus, negabitur coram Angelis Dei. (S. Luc, c. 12, v. 8, 9.)

170. Et statuet oves quidem a dextris suis, hædos autem a sinistris. (S. Matth., c. 25, v. 33.)

171. Sic erit in consummatione sæculi: exibunt Angeli, et separabunt malos de medio justorum. (S. Matth., c. 13, v. 49.)

172. Tunc dicet Rex his qui a dexteris ejus erunt: Venite, benedicti Patris mei, possidete paratum vobis regnum a constitutione mundi... Tunc dicet his

qui a sinistris erunt: Discedite a me, maledicti, in ignem æternum qui paratus est diabolo et angelis ejus. (S. Matthieu, c. 25, v. 34, 41.)

172. Inter nos et vos chaos magnum firmatum est. (S. Luc, c. 16, v. 26.)

173. Justitia divina sanctis assignavit cœlum, impiis infernum, pueris in peccato originali decedentibus terram. (Corn. a Lap., *sur saint Pierre*, Epit. 2, c. 3, v. 13.)

175. Lessius, *de Attributis divinis*, l. 13, c. 23.—Longue et belle thèse, que Cornelius a Lapide résume ainsi: "Lessius ex sancto Thoma, Scoto, Marsilio, D. Soto, aliisque scholasticis, docet parvulos posce comparituros in judicio universalis, excepturos pœnam damni, sed perficiendos in intellectu, voluntate, aliisque naturæ facultatibus, ut contenti et læti in omnem æternitatem concorditer et amice vivant, ac Deum ament et laudent, quod se a peccato actuali et gehenna præservarit, tantisque naturæ donis ornarit, ut res creatas, ac præsertim animæ suæ excellentiam, æque ac Angelorum contemplari valeant, indeque reatorem admirari et glorificare; alioqui enim essent otiosi per omnem æternitatem. Nec enim credendum est Deum tot millions animarum velle esse semper in otio et quasi frustra in orbe. Si enim, ut passim docent doctores, parvuli, Deo ita providente, non sentient mœrorem ob amissionem regni cœlestis, eo quod illud sua culpa non amiserint: cur non credamus eos in communi totius orbis instauratione pariter perficiendos in ordine bonorum naturalium, ut Deum cognoscere, amare et laudare valeant, itaque vitam quietam et jucundam agant. Hæc Lessius, eaque multis rationibus confirmat."

175. Quis locus parvulis hisce aptior erit quam terra? Utpote in qua solem, cœlos, astra, mare, cæteraque cuncta intueri et contemplari poterunt ex hisque Deum amare et laudare. (Corn. a Lapide, *sur saint Pierre*, Epit. 2, c. 3.)

176. Non erunt duæ civitates hominum et Angelorum, sed una. (S. Aug., *Cité* l. 12, c. 1.) Utraque erit una consortio æternitatis. (*Id., Enchiridion*, c. 56.)

176. Bossuet, *Lettres*.

177. An aliqui homines futuri sint omnibus Angelis beatiores, incertum est, neque cum fundamento affirmari potest, licet neque possit etiam cum majori fundamento negari. (Suarez, l. 1, c. 14, n. 19.)

177. Per donum gratiæ homines possunt mercri tantam gloriam, ut Angelis æquentur, secundum singulos Angelorum gradus. (S. Thomas, 1, q. 108, art. 8.) Homo ex terrena vilitate concretus, dum terrenam labem vincit, dum sanguinis stimulus frangit, dum carnis exuberat passiones, meritis supergreditur Angelos, non natura. (S. Chrysologue, *Serm. 119.*)

177. Multi sunt inferiores in gloria omnibus Angelis, ut de infantibus mortuis in grātia manifestum est. Illi ergo dici possunt, vel novum ordinem constitueri, vel infimo ordini Angelorum aggregari. (Suarez, l. 1, c. 14, n. 19.)

178. Etsi post diem judicii homines non sint ulterius ad salutem adducendi per ministerium Angelorum, tamen illi qui jam salutem sunt consecuti aliquam illustrationem habebunt per Angelorum officia. (S. Thomas, 1, q. 108, art. 8.)

180. Ubi eras... cum me laudarent simul astra matutina et jubilarent omnes Filii Dei? (Job, c. 38, v. 7.)

181. Creavit in cœlo Angelos, in terra vermiculos: nec major in illis, nec minor in istis. (S. Aug.)

181. Gen. c. 1.—Spectaculi stupore correpti, ad singula quæ fiebant iteratis faustis acclamationibus conditorem prosequabantur. (S. Basile de Séleueie.)

181. Veditque Deus cuncta quæ fecerat, et erant valde bona. (Genèse, c. 1, v. 31.)

182. Angeli ipso aspectu obstupuerunt cum multitudinem, pulchritudinem, dispositionem, utilitatem, varietatem, ornamentum, splendorem, concentum, cæteraque omnia quæ multo illi quam nos melius vident intuerentur. (S. Chrysostome.)

183. Philon, *de Plantatione Noe.*

184. Per Angelum adjuvatur homo ut ex creaturis perfectius in divinam cognitionem deveniat. (S. Thomas, q. 111, art. 1.)

184. Supercoelestis spiritus, sola profecto sue vicinitate ac vivacitate naturæ, sufficit apprehendere summa et intima penetrare. (S. Bernard, *Serm. 5 in Cant.*)

186. Felix qui potuit rerum cognoscere causas!

(Virgile, *Géorg.*, l. 2, v. 490.)

187. Quantum mea refert quid calcem? (Sénèque, *Consolat. à Albine*, c. 9.)

188. Deus cum prima fundamenta molis pulcherrimæ jaceret, ut omnia subducibus suis irent, quamvis ipse per totum corpus intenderet, tamen ministros regni sui genuit. (Seneca, apud Lactantium, l. 1, c. 4.)

188. Omnia corporalia reguntur per Angelos. Et hoc non solum a sanctis Doctoribus ponitur, sed etiam ab omnibus philosophis qui incorporeas substanzias posuerunt. (S. Thomas, 1, q. 110, art. 1.)—Les Pères de l'Eglise sont unanimes, comme le dit saint Thomas, à enseigner que Dieu gouverne le monde, même matériel, par le ministère des Anges. Saint Justin, Athénagore, Théodore, Clément d'Alexandrie, saint Grégoire de Nazianze, Origène, Eusèbe de Césarée, saint Jérôme, saint Augustin, saint Hilaire, saint Ambroise, saint Jean Chrysostome, saint Cyrille, saint Grégoire le Grand.... tiennent sur ce point un langage identique. (Theologia Claromontensis, *de Angelis*, c. 4, art. 4.)

189. Angeli sunt mundi rectores, elementorum præsides, cœlorum motores, et circa corpora, tum cœlestia tum elementaria, divinæ Providentiae administri. (Vivien, *Angelus.*)

189. "Force de cohésion, force d'affinité, force d'attraction : mais qu'est-ce qu'une force? Nous n'en savons rien." (Arago, *Legons à l'Observatoire*.) Aucun des grands génies dont s'honore la science n'a prétendu que la force, cause du mouvement universel, soit une propriété des corps eux-mêmes et ne puisse être attribuée à un principe immatériel. Entre la belle thèse des saints docteurs et les données de la science, on ne saurait voir aucune incompatibilité. *Restat igitur ut astrorum motus sit voluntarius. Quæ qui videat, non indocte solum, verum impie faciat, si Deos esse neget.* Cicéron, *de Natura deorum*, l. 2, c. 16.)

189. Copernic.

190. Képler.

190. Newton.

191. "Le soleil n'est qu'une planète imperceptible par rapport à un autre soleil autour duquel il tourne, et cet autre soleil est sans doute emporté lui-même dans l'espace, sans qu'on puisse assigner un centre fixe autour duquel toutes ces révolutions s'accomplissent." (Pouillet, *Physique expérimentale et Météorologie*.)

191. Restat ut astrorum motus sit voluntarius. (Cicéron, *de Natura deorum.*)

192. Quæ cum intuerer stupens, ut me recepi: "Quid hic, inquam, quis est

qui complet aures meas tantus et tam dulcis sonus?"—Hic est, inquit ille, qui intervallis conjunctus imparibus, sed tamen pro rata portione, distinctis, impulsu et motu ipsorum orbium conficitur; qui acuta cum gravibus temperans, varios æquabiliter concentus efficit: nec enim silentio tanto motus incitari possunt... Quod docti homines nervis imitati atque cantibus aperuere sibi redditum in hunc locum: sicut alii qui præstantibus ingeniis in vita humana divina studia coluerunt. (Cicéron, *République*, l. 6, c. 11.)

194. Angeli non movent cœlos propter eorum conservationem, sed propter perpetuitatem rerum generabilium per continuam generationum successionem. (Suarez, l. 6, c. 19, n. 10.)

194. Principio cœlum ac terras camposque liquentes
 Lucentenique globum lunæ titaniaque astra
 Spiritus intus alit, totamque infusa per artus
 Mens agitat molem et magno se corpore miscet.
 Inde hominum pecudumque genus vitæque volantum,
 Et quæ marmoreo fert monstra sub æquore pontus,
 Igneus est ollis vigor et cœlestis origo
 Seminibus.

(Virgile, *Enéide*, l. 6, v. 724–732.)

195. Si forte Angelos esse oculos vel aures, vel manus, vel pedes Dei intelligere voluerimus, habemus non improbabilis intelligentiæ auctoritatem. (S. Hilaire, *sur le Ps. 129*.)

195. Ordines immateriales, cum materialibus concinente, choream ducunt; cœlestium idem ac terrestrium præcentor in eadem æde omnes hodie moderatur. (S. Théodore Studite, *sur les Chœurs célestes*.)

196. Universi pulchritudo, velut magnum carmen cuiusdam ineffabilis modulatoris. (S. Augustin, *Epist. ad Marcellinum*, 138.)

196. Non cessat nec tacet laudes tuas universi creatura tua; nec spiritus omnis hominis per os conversum ad te, nec animalia, nec corporalia per os considerantur ea. (S. Aug., *Confess.*, l. 5, c. 2.) Quid est mundus? Est lyra suavem edens divinæ Providentiæ concentum. (S. Athanase, *contra Idola*.)

197. Spiritus scientiam habet vocis. (Sagesse, c. 1, v. 7.)

198. Divinis laudibus deditos. (S. Bern., *de la Consid.*, l. 5, c. 4.)

198. Et omnem creaturam quæ in cœlo est et super terram, et sub terra, et quæ sunt in mari, et quæ in eo: omnes audivi dicentes: Sedenti in throno et Agno, benedictio et honor et gloria, et potestas in sœcula sœculorum. (Apoc., c. 5, v. 13.)

200. Cum Deum contra belligerare non valeat, alia via pugnam init, dum creaturas contra creatorem succedit ad seditionem. (Origène, *sur Jérémie*, Hom. 11.)

201. Et quæ illis accurasier pascua est quam ut hominum a recogitatu veræ divinitatis avertant præstigiis falsæ divinationis? (Tertull., *Apolog.*, 22.)

201. Cœnum de cœlo fecistis. (Tertull., *Apolog.*)

202. Res clamat Domino.—Potest justa consideratione nobis terra dicere: Non debeo vos sustinere sed potius absorbere, quoniam a creatore meo non timuistis peccando recedere et inimico ejus diabolo servire et adhærere. Potest etiam cibus dieere et potus: Non meruistis ut vos pascere debeamus, imo potius ut

confusionem et necem vobis præparemus: ab illo enim peccando recessistis, per quem nec ales esurit. Sol quoque: Vobis ad salutem non debo lucere, sed ad vindictam Domini mei qui est lux lucis et fons luminis, penitus coercere. Sic et singulæ quoque creaturæ contra nos possunt surgere irrefragabili ratione. (S. Anselme, *des Similitudes*, c. 101.)

202. Scimus quod omnis creatura ingemiscit et parturit usque adhuc. (Rom., c. 8, v. 22.) Pulchra Apostoli prosopopeia! Omnes creaturæ inanimes anxie et magno cum dolore finem malorum expectant. Si haberent sensum gementem quasi parturientes, idque ab exordio mundi et lapsus hominis usque nunc. (S. Chrysostome.)

203. Hæc est hora vestra et potestas tenebrarum. (S. Luc, c. 22, v. 33.)

207. Hic est igitur, secundum David, currus Dei: currus, inquit, Tui decies multiplicatus. Mundum enim istum currum Dei cum omnibus et ipsi Angeli ducunt. (Tertull., *de Trinitate*, 8, sub nomine Novatiani.)

209. Illa mundi purgatio removebit a mundo infectionem ex culpa relictam, et impuritatem commixtionis, et erit dispositio ad gloriæ perfectionem: et ideo, quantum ad hæc tria convenientissime fiet per ignem. (S. Thomas, *Suppl.*, q. 76, art. 2.)

209. Cœlestia corpora nec per ignem, nec per alicujus creaturæ actionem purgabuntur. (S. Thomas, *Suppl.*, q. 76, art. 4.)

210. In reos læsæ civinitatis omnis creatura vindex est. (Vivien, *Angelus*.)

210. Quia ergo omnia consummenda sunt, ante consummationem omnia perturbantur; et quia in cunctis delinquimus, in cunctis ferimur, ut impleatur quod dicitur: Et pugnabit pro eo orbis terrarum contra insensatos. Omnia namque quæ ad usum vitæ accepimus, ad usum convertimus culpæ, sed cuncta quæ ad usum pravitatis infleximus, ad usum nobis vertuntur ultionis... Jure ergo restat ut simul nos omnia fríant quæ simul omnia vitiis nostris male subacta serviebant, ut quot prius in mundo incolumes habuimus gaudia, tot de ipso post modum cogamur sentire tormenta. (S. Grégoire le Grand, *Hom.* 35.)

213. Ecce ego creo cœlos novos et terram novam. (Isaïe, c. 65, v. 17.) Vidi cœlum novum et novam terram. (Apoc., c. 21, v. 1.) Novos vero cœlos et novam terram, secundum promissa ipsius expectamus. S. Pierre, *Epit.* 2, c. 3, v. 13.) Cœlum et terra per eam quam nunc habent imaginem transeunt, sed tamen per essentiam sine fine subsistunt. (S. Grég. le Grand, *Morales*, l. 17, c. 3.) Figura enim mundi ideo transivit, non substantia. (S. Aug., *de Ecclesiæ dogmatibus*.)

214. Simpliciter dicendum est quod nihil omnino in nihilum redigetur. (S. Thomas, q. 104, art. 4.)

214. Sicut enim nutrix pueri regii cum puer coronatur et ipsa propter ipsum, de bonis regiis participat, ita pariter cum homo gloria donabitur, hanc ejus gloriam cæteræ creaturæ quæ homini servierunt participabunt. (S. Chrysost., *de Jejuniis et Genesis lectione*.)

215. Ut cum sanctis quibus servivit quasi glorificetur eorumque oculos mentesque oblectet. (Corn. a Lap., *sur la 2^e Epit. de saint Pierre*, c. 3.)

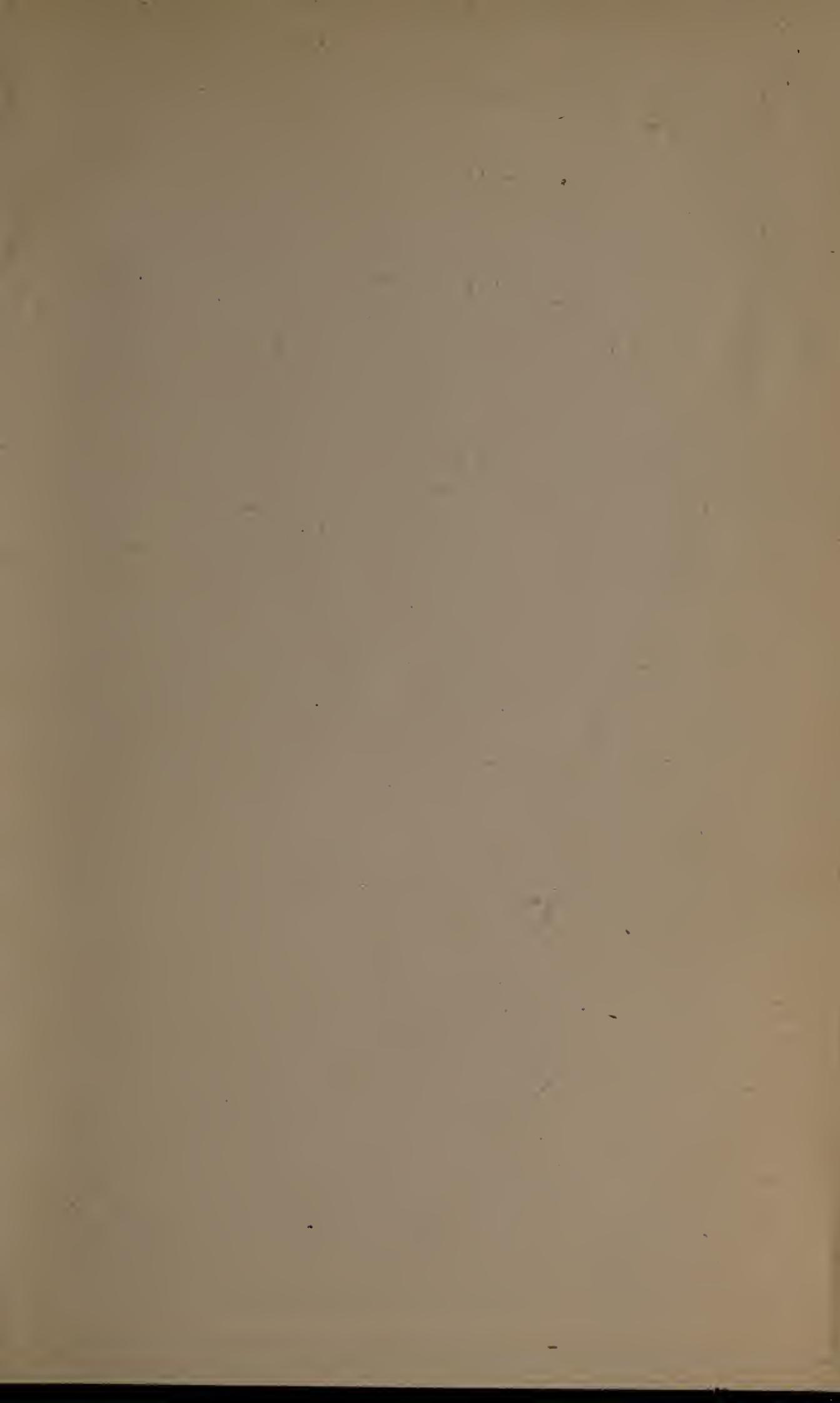
215. Omnia elementa claritate quadam vestientur, non tamen æqualiter, sed secundum suum modum. Terra enim erit superficie exteriori pervia, sicut vitrum, aqua sicut cristallus, aer ut cœlum, ignis ut luminaria cœli. (S. Thomas, *Suppl.*, q. 91, art. 4.)

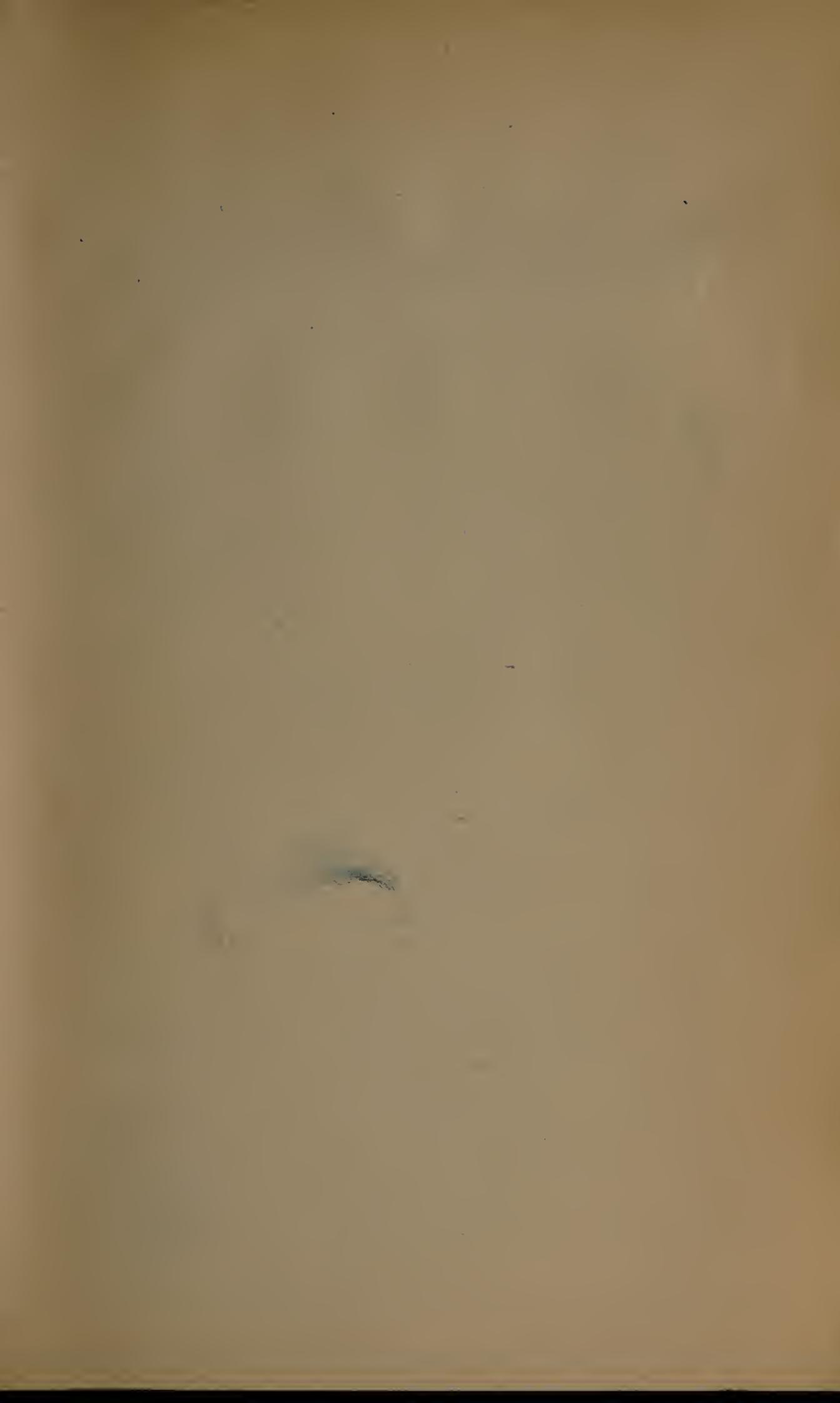
215. Terra quæ in gremio suo corpus Domini confovavit, tota erit ut paradisus, et quia sanctorem sanguine est irrigata, odoriferis floribus, rosis, violis immarcescibiliter erit perpetuo decorata. (S. Anselme, *in Elucidario.*) Guillelmus parisiensis asserit viros sapientissimos censere quod post diem iudicii et conflagrationem mundi, terra rursum floribus, gemmis, arboribus, fontibus aliisque similibus ornamentis sit vescienda, tum ad ejus mundique decorem, tum ad sanctorum oblationem, tum ad parvulorum sine baptismo defunctorum qui in ea degent recreationem. (Corn. a Lap., *sur la 2^e Epît. de saint Pierre*, c. 3.) —

216. Caro spiritualis effecta per omnes sensus suos multimodis exsuperabit deliciis. (S. Laurent. *Just. de Disciplin.*, l. 23.)

216. Creatura liberabitur a servitute corruptionis in libertatem gloriæ filiorum Dei. (S. Paul, *Epît. aux Rom.*, c. 8, v. 21.)







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